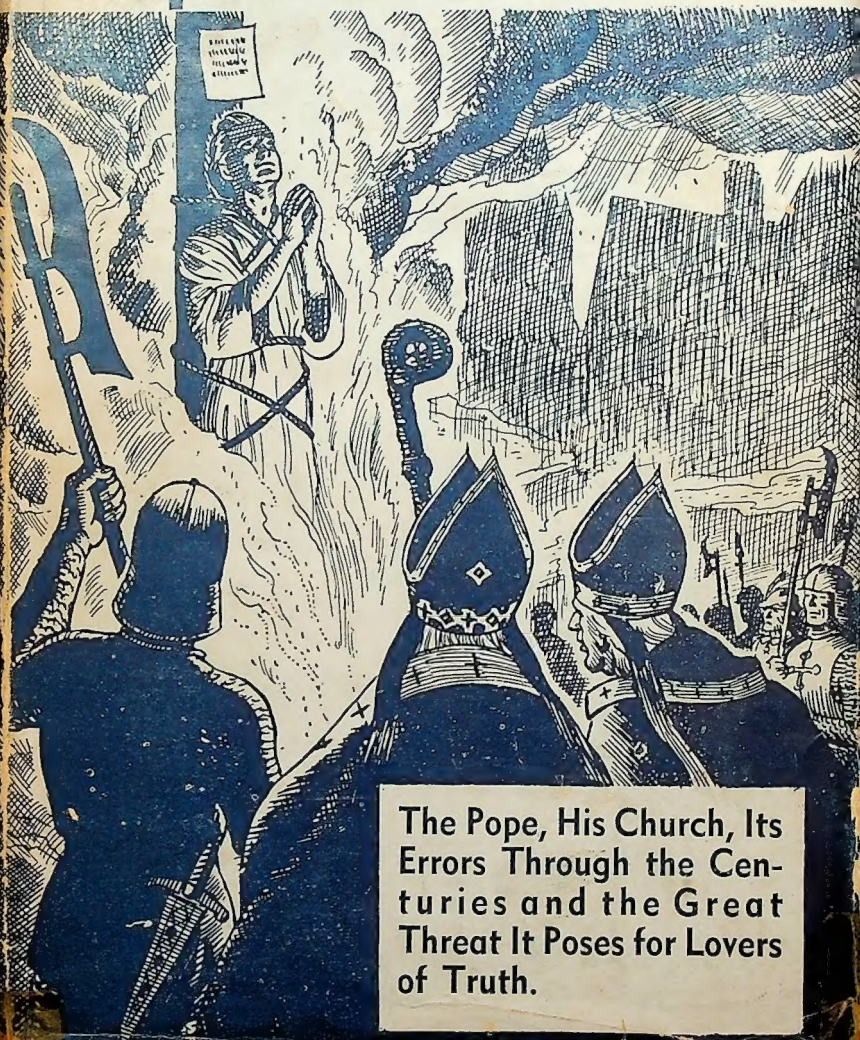


BASIC ERRORS OF CATHOLICISM

By Paul Matthews



The Pope, His Church, Its
Errors Through the Cen-
turies and the Great
Threat It Poses for Lovers
of Truth.

Basic Errors of Catholicism

PAUL MATTHEWS

Here is an able discussion of the "Catholic problem". It is scholarly, sane, easily read, thoroughly documented with hundreds of references and quotations from Catholic authors with plain, kind, scriptural answers. Here is all the material the average student will need on the subject.

Matthews not only discusses the present positions of the Catholic denomination but he traces her history through the centuries and shows how she got that way. This book abounds in historical references and is in effect a church history from New Testament times until now.

Not content with merely pointing out errors, Matthews shows the plain teaching of the New Testament on every question discussed. He makes no false charges nor does he take unfair advantage of his adversary. In every case he lets him state his own position in his own words. His evident fairness, freedom from bigotry, and his careful analysis of each problem, will make *Basic Errors of Catholicism* a classic in its field.

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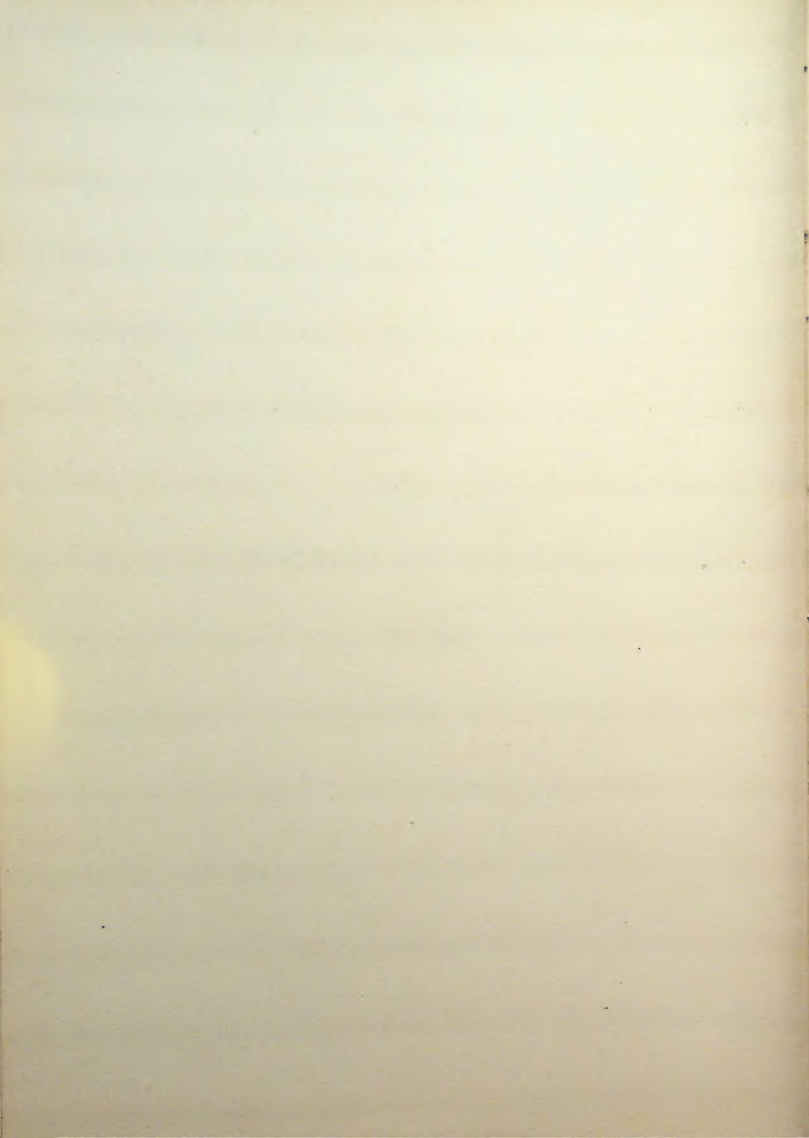
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BASIC ERRORS OF
CATHOLICISM



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By

PAUL MATTHEWS



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ROSEMEAD, CALIFORNIA

1952

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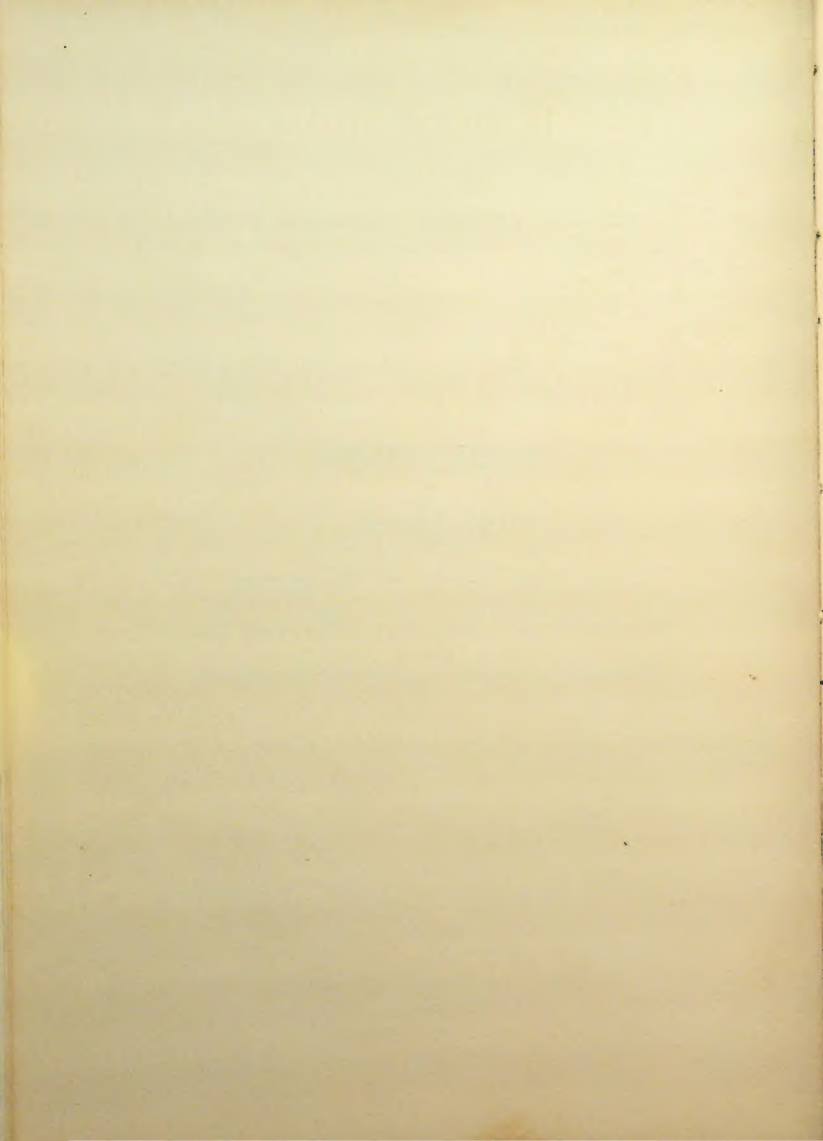


PRINTED IN THE UNITED STATES OF AMERICA

DEDICATION

To my wife,

ERLENE MURDOCH MATTHEWS,
the one person who enamors me more than
historical research, I dedicate this volume.



INTRODUCTION

For a book to be widely needed, its theme must be current. The increasing public discussion and questioning of Catholicism is well known. People in many areas are seeking information about recent Catholic actions and an explanation concerning the system of religion which produced them. Feeling the need for a book which would supply this information, Paul Matthews has written *Basic Errors of Catholicism*.

The demands upon the author of such a book are strenuous. The writer must possess a deep love for the Bible and all of its truths. He must have an exhaustive supply of knowledge about an extensive system of error and half-truth. In addition, he must possess an analytical capacity to perceive false underlying assumptions and present them clearly for the reader.

Through his experience as a preacher in many states, and a teacher at David Lipscomb College, Paul Matthews is particularly well qualified to write such a book. He has spent several years in a careful study of the tenets of Catholicism. This study and his able presentation of various phases of Catholic doctrine from the pulpit and in the classroom have caused him to be regarded as one who possesses a keen perception of the Catholic system.

It is hoped that this book will receive the wide reception that both it and the author deserve. As a friend and former colleague, it is a pleasure to commend him and *Basic Errors of Catholicism* to the reading public.

JAMES O. BAIRD, Dean
Central Christian College
Bartlesville, Oklahoma

THE AUTHOR'S PREFACE

In the author's work as a preacher and a teacher he has felt a need for a concise treatment of the errors of Catholicism. To acquaint himself with the politico-ecclesiastical system of Rome he has made a thorough study, and after much consideration has decided to allow the public and posterity to share in the results of the study if they desire.

There has been no disposition nor attempt to produce a work like Elliott, Salmon, Schaff, *et. al.*, have done, but simply to produce the claims of the Catholic and to show their weaknesses so the young preacher, the church member and any intelligent reader may quickly see the difference between truth and error.

The reader will notice that Catholic authors have been allowed to present their claims. The author is not unaware of the widespread practice of lifting material from its context and then misapplying it. This he meticulously tried not to do. He has been as fair as he could in the handling of all material; the reader's close perusal at his point is welcomed. No doubt there are errors, but please be assured they are mistakes of the hand and not the heart. The author assumes responsibility for all errors incidental to research and composition.

A debt of gratitude is owed to many—far too many to try to enumerate—but a word of appreciation is offered to those publishers who granted the author the right to quote copyrighted material, to those who have taught him, to his fellow teachers and preachers, to those authors whose writings have been so useful, and to his parents from whom he got his first impressions of moral and spiritual truth and light.

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CHAPTER I

The Infallibility of the Church

Since the system of Roman Catholicism¹ is authoritative, her claims rest upon the truthfulness of the proposition that the church is infallible. When any matter of doctrine or teaching arises, the Catholic is perfectly contented with "the church has spoken," therefore, the case is closed. So before any consideration of Catholicism can be begun the tenet of infallibility must be examined. We must inquire whether or not the Lord intended for His church to be infallible in teaching throughout the years, and if He did whether or not the Catholic church is the church He promised to infallibly preserve. Both of these equally important questions must be proved by the Scriptures, and not assumed. It can easily be seen that Jesus could have established a church and not guaranteed infallibility, and he could have established a church promising infallibility without its being the Roman Catholic Church. The general theme of this book is to show beyond doubt that the Catholic Church is not the church established by our Lord, and the theme of this chapter is to show that the Lord did not promise to infallibly guide the church that He did establish in its teaching program throughout the ages.

Since it is this author's purpose to have the Catholic position stated clearly and correctly at all times and on all issues, Catholic authors will be allowed to define Catholic doctrine. It should be observed at the outset that Catholic teaching on matters of faith and morals never change. Cardinal Gibbons expressed it: "If only one instance could be given in which the Church ceased to teach a doctrine of faith which had been previously held, that single instance would be the death blow of her claim to infallibility."²

1. By "Catholicism" is meant that denomination of people who are under the authority of the pope and in communion with the Roman See. The word "Catholic" will be used to designate such a person.

2. *Faith of our Fathers*, (P. J. Kenedy and Sons New York, 1917) p. 61.

Again he said, "The Catholic Church cannot be reformed."³ The doctrine, he further explains, is perfect and hence, can never be reformed. So when official Catholic teaching of the Middle Ages is presented, the reader must remember that it is Catholicism, because the doctrine must always be infallible because an infallible church teaches it. This is emphasized because there has been a definite tendency on the part of American Catholic leaders to become more liberal than characterized their predecessors during the Middle Ages. It is a source of great comfort among Protestants to see this liberalizing tendency, but the Catholic cannot change any doctrine of the church without sacrificing infallibility. This author believes that there are many American Catholics who have breathed the free intellectual air of America to the point that they would like to disavow many of the old doctrines that are so apparently products of another age, but the reader can see the dilemma that the Catholic is in. If he tries to throw off any official teaching of the Middle Ages he must sacrifice infallibility, while if he clings to infallibility he has much that is incompatible with modern times.

The first inquiry to be made is, What is the "church" that the Catholic argues is infallible? Or, to ask the question another way, Where does the seat of authority lie? Is it in the church, meaning every believer both "lay" and "clergy"? Is it to be found in the combined voice of all the "clergy"? Is it to be found in the decree of a general council? Is it to be found in the decree of a general council confirmed by a pope? Or, is it to be found in the voice of a pope? A novice can see that before the voice of authority can be accepted, it must be located. This has not been an easy task for Catholic theologians to decide. Gibbons locates the seat of authority as follows:

"The Church, therefore, like civil powers, must have a permanent and stationary supreme tribunal to interpret its laws and to determine cases of religious controversy.

"What constitutes this permanent supreme court of the Church? Does it consist of the Bishops assembled in General

3. *Ibid.* p. 60.

Council? No; because this is not an ordinary but an extra ordinary tribunal which meets, on an average, only once in a hundred years.

"Is it composed of the Bishops scattered throughout the world? By no means, because it would be impracticable to consult all the Bishops of Christendom upon every issue that might arise in the Church. The poison of error would easily spread through the body of the Church before a decision could be rendered by the Prelates dispersed throughout the globe. The Pope, then, as Head of the Catholic Church, constitutes, with just reason, this supreme tribunal."⁴

With this position agree Conway,⁵ Graham,⁶ and all modern Catholic writers who believe in the infallibility of the church, because in the Vatican Council of 1870 Papal Infallibility was defined thus, "Faithfully adhering to the tradition received from the beginning of the Christian faith . . . We teach and define that it is a dogma divinely revealed that the Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the office of pastor and teacher of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith and morals to be held by the universal Church, by the divine assistance promised him in the Blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that His church should be endowed for defining doctrine regarding faith and morals; and that, therefore, such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church."⁷

This all seems very lucid to modern Catholic apologists, but in the proper place it will be shown from history that there have been serious discussions and near ruptures within the church over trying to decide where this authority lay. When a Catholic claims infallibility for the church he means something that either originated with, or has been corroborated by a pope. The next ques-

4. *Ibid.*, p. 108.

5. Conway, *Question Box*, (The Paulist Press New York 1929) p. 162.

6. *Teachings of the Catholic Church*, (The Macmillan Co., New York, 1950), v. II, p. 710 ff.

7. Conway *op. cit.*, p. 168.

tion that naturally arises in the mind of one who is skeptical of an infallible pope is, where is the authority for such a system? The Catholic answers, the Bible and tradition. Conway, quoting from the decrees of the Council of Trent says:

"Seeing clearly that this truth and discipline are contained in the written books and the unwritten traditions which, received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves, the Holy Ghost dictating, have come down even unto us, transmitted as it were from hand to hand, following the example of the orthodox Fathers, receives and venerates, with an equal affection of piety, all the books of the Old and New Testaments . . . and also the said traditions . . . preserved in the Catholic Church by a continuous succession."⁸

Thus a two-fold field of evidence for the Catholic Faith is claimed. It should not be alarming to the reader to hear a Catholic author, when he fails to find information in the Scriptures, appeal to tradition. The Catholic does not define "tradition" as the casual reader might think. "Tradition" to the historian means information that has been handed down through the years by mouth, as distinct from written information. Tradition then by its definition does not occupy the same trustworthy position with the historian as does the written record. But Catholics do not use the word "tradition" in this sense, but define it as the sayings of our Lord and His Apostles that, though never written down, have been faithfully preserved in the church through the years. Hence, they speak of divine tradition instead of human tradition.

This issue is fundamental; if the Catholic can show that Jesus promised infallibility as is contended, and if the Catholic Church is the church Jesus founded, all controversy must forever end. If either of these issues can be shown to lack evidence, then the issue is open to discussion. One who has read Catholic literature will know that this is right. Everywhere one turns he finds Catholic claims founded on the assumption that the church is infallible. One illustration must suffice. In the encyclical letter of Pope Leo 13th discussing duties of Christians as citizens he

8. *Ibid.*, p. 78.

deals with the problems of conflict that sometimes arises when one must obey God or man.⁹ The pope teaches that when there is conflict the Christian is to obey the church. He assumes all the way through that the church is always right, and when conflict arises the fault must always be with the state. While the Bible teaches men to obey God rather than man, there is no hint that the action of those who are in the church will always be right. But throughout the letter the pope assumes that anything that is not in harmony with the Catholic Church must be wrong. We must now allow the Catholic to present his case.

One of the first arguments made is based on Matt. 16:18 which reads, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Gibbons remarks on this passage, "Christ makes here a solemn prediction that no error shall ever invade His Church, and if she fell into error the gates of hell have certainly prevailed against her."¹⁰ The promise of the gates of hell not prevailing against the church is taken to mean that there can be no error committed by her. The entire conversation recorded in Matt. 16:13-19 should be studied. Jesus asked His disciples what public opinion was saying about Him. After they gave Him various answers, He asked what they (the apostles) thought about Him. Peter declared that he was the Christ, God's Son. Upon this fact announced by Peter as a foundation, Jesus promises to build His church. He then adds, "The gates of hell shall not prevail against it." Cardinal Gibbons concludes that Jesus here assured the church that she will never fall into error in her teachings. This clause can have two possible meanings. One is, that though Jesus would have to die and His spirit go to hades, this would not prevent His building the church. The other is, that the church built by Him would last as long as time lasts, and that evil could not cause it to cease to exist. *But an assurance of the building and perpetuity of the church is one thing, and the promise to make it infallible by promising to protect it from erroneous teach-*

9. *The Chief Duties of Christians as Citizens*, an Encyclical Letter of Pope Leo 13th., published by the Paulist Press, New York.

10. *Op. cit.*, p. 55.

ing is quite another. The candid reader must admit the former and not the latter is all Jesus promised in this context. This author has been astonished at the reckless manner of reading ideas into passages practiced by the "infallible" teachers. Is this a prerogative of an infallible teacher? Can an "infallible" teacher derive ideas from a passage against all rules of sound exegesis and when questioned about it scold the enquirer for questioning the "infallible" teacher? You will be convinced as we continue that this seems to be the attitude taken.

Not only will it take another passage to convince him who has the audacity to question infallibility, but there are a number of passages that are unintelligible if infallibility is true. There were teachers in the early Galatian provinces that had perverted the gospel.¹¹ Paul encouraged the Roman brethern to "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."¹² Hymenaeus and Alexander blasphemed, and Paul turned them over to Satan.¹³ Paul warned Timothy that perilous times would come when men, among other things, would be lovers of pleasure more than lovers of God, blasphemers, and men of corrupt minds, reprobate concerning the faith. Again he said, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils . . ."¹⁴ Again Paul said, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."¹⁵ The same apostle prophesied that before the second coming of Christ there would be a general falling away from the faith, and the man of sin would be revealed, and look what he would do, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of

11. Galations 1:6-9.

12. Romans 16:17.

13. 1 Timothy 1:20.

14. 1 Timothy 4:1.

15. 2 Timothy 4:3, 4.

God, shewing himself that he is God."¹⁶ To those that do not think quite so highly of the theory of infallibility as Catholics do this has always looked peculiarly descriptive of the pope.

The Catholic answers that there have always been men who were heretics, and that these were the ones here described; but that the official teaching of the church has never varied, and that the pope will always see that it never does. But why was Paul so concerned about the brethren's falling into error? Why did he not say that here and there would appear heresy, but all should look to Rome and trust the Roman Bishop, who would always have the gift of infallibility for guidance? The answer is clear; Paul knew nothing of the claims made by the Roman Bishop. According to the Catholic position of infallibility, when could these prophecies of Paul and others concerning apostacy be fulfilled? Have they been fulfilled? If so, how can they be harmonized with infallibility? *It is here charged that the theory of infallibility would make impossible the fulfillment of several New Testament prophecies.* Let it here be emphasized that infallible guidance for the Apostles is not questioned, but that such infallible guidance was to be a gift to the church throughout the ages is denied because of a lack of proof. Surely the passage quoted by Jesus from Matt. 16:18 does not teach the theory. Gibbons weakly comments on the passage, "As the Apostles transmitted to their successors their power to preach, to baptize, to ordain, to confirm, etc., they must also have handed down to them the no less essential gift of infallibility."¹⁷ But where is the proof? To a seeker after truth even a Cardinal must give more than his judgment on such an essential issue. But where proof is lacking this is a favorite trick of Catholic writers, and if they are questioned, they answer that the church has spoken, and that is to settle the issue.

If it be answered that the several scriptures quoted to show that error would creep into the church, refer to occasional and local errors and not to the church in general, we inquire, where was that information received? Would a God who is guarding

16. 2 Thessalonians 2:3,4.

17. *Op. cit.* p. 54.

men from error allow some brethren to be entangled in error to the loss of their souls while He infallibly guarded others therefrom? Would not this be a respect of persons? Again, when Paul saw a general falling away (2 Thess. 1-4), it was to be *general*, not *local* engaging only a few. It is still pressed, *where did the Lord promise to preserve the church free from error throughout the ages?*

It is further argued that since the apostles were commissioned to preach the gospel to the whole world,¹⁸ and to be witnesses of Him to the uttermost parts of the earth,¹⁹ and since they died before this could be done, evidently the power of the apostles must accompany their successors.²⁰ But if this be a sound argument, why not claim inspiration, the power to perform miracles, plus the other prerogatives of the apostolic office? These the church does not claim for her hierarchy. If the apostles died before their mission was completed and had to have successors to finish their task, why would it not follow that what powers the apostles had their successors would need, even to being eye witnesses of Him after His resurrection? (Acts 1:22) But this seems to be no problem for Gibbons. He passes it off with "These two latter gifts (inspiration and miracles) are not claimed by the Pope, as they were personal to Peter and by no means essential to the government of the church."²¹ But if the popes and the bishops are the successors of the apostles, and that is claimed,²² why would not the successors need whatever powers the apostles had? This assertion without proof from Gibbons is not enough. Catholics are so accustomed to speaking and writing to those who accept everything with child like docility, that they expect all to accept anything they say without questioning it. That is the reason the subject of infallibility is so fundamental. When a voice is raised against anything taught by the Catholic Church the reply comes, "If, therefore, the Catholic Church could preach error, would not God Himself be responsible for the error?"²³ This

18. Matt. 28:19

19. Acts, 1:8.

20. Gibbons, *op. cit.* p. 56.

21. *Ibid.* p. 89.

22. *Ibid.*, p. 56.

23. *Ibid.*

statement is made in the chapter where Gibbons is attempting to prove that the church has infallible authority. Every claim made, and every argument presented by Catholic authors and preachers is made upon this assumption, that is the reason it must always be dealt with first. Let it be remembered that if this be assumed the Catholic will invariably be victorious over any opposition as concerns argument. But this is not a prerogative of the Catholic church, nor even of the church of our Lord.

Gibbons also quotes John 14 and 16 to show that Christ promised a certain guidance to the church.²⁴ The passage read, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever . . . (14:16), and "Howbeit when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come." (16:13) Gibbons concludes:

"These words of Jesus Christ establish two important facts: First—A promise to guard His Church from error. Second—A promise that His presence with the Church will be continuous, without any interval of absence, to the consummation of the world."²⁵ He also uses Matt. 28:19, 20 which says Jesus promised to be with the apostles to the end of the world.

Surely a Cardinal could not miss the meaning of these passages that much. Jesus said the Spirit would be with the *Apostles*, not the entire church. Catholics can see these things when it is to their advantage. The same applies when Jesus promised to be with the apostles to the end of the world. (Matt. 28:20) If according to Gibbons these passages teach a guidance for the church for all time, the obvious meaning would be that He would protect the entire church, that is, all members, from error. But it could never mean what the Catholic wants it to mean. He wants it to apply to the pope, but it was promised to the apostles, not to the church, and surely not to the pope. Again, if the divine guidance is to be with the church in 1951 as it was in the first century, inspiration, the working of miracles, etc., will be present. If this

24. *Op cit.*, p. 57.

25. *Ibid*, p. 58.

guidance is present now in a different sense and guides different persons, why use these verses to prove it? If the guidance is here, it must be here as it was promised in those passages. But Catholics know that this guidance is not now present as it then was, yet they continue to use these verses. Perversions and misapplications like these make it extremely hard for a person with an inquiring mind to accept the infallibility claimed by the Catholic church.

The next argument given for infallibility is that the apostles were instructed to teach the church to hear and obey. Gibbons says, "Not only does our Lord empower His Apostles to preach the Gospel, but he commands, and under the most severe penalties, those to whom they preach to listen and obey."²⁶ He then quotes (Matt. 28:19, 20) to prove this. The passage reads "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway even unto the end of the world." Again, "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city."²⁷ That these passages teach respect for and obedience to, the apostolic office, no Bible student would dare question. But the Cardinal applies them to the apostolic successors when he has been unable to give a satisfactory scripture that shows they were to have successors. If the pope and bishops are to be heard as apostolic successors let them prove: first, that there are to be successors, and second that *they* are the legal successors. Any novice can see that the scriptures just quoted apply to the apostles. What the Catholic needs is not a passage teaching respect for and obedience to, the apostolic office, but to their successors, then find the passages legalizing the Catholic hierarchy as the successors. Do not, however, use a passage promising these things to the apostles, then ask us on Catholic authority to accept

26. *Op cit.*, p. 56.

27. Matt. 10:14, 15.

it on all issues that arise in the church. Gibbons quotes just enough of Matt. 18:17 to take it out of its setting in an attempt to prove the fact that there are to be successors, and that the Catholic hierarchy is that successor. It all seems simple to the Catholic authors Noll and Fallon. After quoting Matt. 28:18-20 they say, "Thus did Christ give to His Apostles and their lawful successors, the authority to teach the faithful and to govern them in spiritual matters until the end of the world."²⁸ If this passage teaches that, no religious teacher will ever have difficulty finding what he needs to establish his peculiar heresy in the Bible. The passage mentions nothing about apostolic successors and their prerogatives. Let the reader read the passage for himself. After making such a baseless claim these same authors continue, "Thus we are assured that the Church will always do the will of its divine Founder, who remains forever its invisible Head." But the passage, if it taught this, would insure the entire church against error, and when Catholics say it does not say the entire church but only the apostles, they refute their own argument. To bear out the Catholic interpretation it should read, "And I will be with *them* to the end of the world." The Lord abides with His people (Matt. 25), but this abiding with them does not necessarily indicate that they will be kept from error. In fact the opposite is shown when vs. 44-46 show that some will be lost. And among those lost will be some for doctrinal reasons as well as immoral reasons. (Matt. 7:21-23) But if Christ's promise to be with the church made the church infallible, then each individual must be infallible because Jesus clearly identifies himself with individual members of the church. (Matt. 25:31-46) If Catholics answer that this infallible prerogative belongs only to the hierarchy, it is replied that they then have the wrong passage, for this passage promises Christ's presence with the entire church. This is the truth of the matter: 1. Those passages that mention infallible guidance apply to the Twelve, and 2. Those passages that state that Jesus' presence will ever be with the church do not promise infallibility but perpetual presence.

28. *Father Smith Instructs Jackson*, (Our Sunday Visitor Press, Huntington, Ind), p. 47.

The next argument made for infallibility is that the church must have an authoritative arbiter or judge to settle controversial points. This is the part Gibbons quotes, "If he will not hear the Church, let him be to thee as the heathen and the publican."²⁹ But a reading of the complete context reveals that personal quarrels and conflicts, that arise among members of a local congregations, are under consideration. The entire context reads, "Moreover, if thy brother shall trespass against thee, go tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Thus an examination of the entire account shows that a personal difference between brethren is under consideration, and not a doctrinal matter wherein the church is exalted as an infallible interpreter. If seeking the advice of the church and accepting their decision would argue for its infallibility, would not the seeking the advice of and the decision of "one or two brethren" argue for their infallibility? If it argues for the former, why would it not argue for the latter? But Catholics do not claim infallibility for any one but the pope. But as the Catholic thinks that this passage is insufficient to establish infallibility for the "one or two brethren," so this author thinks the passage is equally insufficient to establish infallibility for the church. Would it not be next to impossible, and highly improbable, that a complaint like the one here contemplated could be laid before the entire church? That is why it so clearly refers to a local congregation. If it be contended that the issue could be laid before the Holy See, that is not what the passage says. It says to lay it before the church. It will take another passage to give authority to seek the advice of the Holy See.

As further proof for this argument Gibbons quoted Luke 10:16 which says, "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." But one only needs to read the passage hur-

29. Op. cit., p. 56.

riedly to see that this is addressed to the seventy whom the Lord sent out. Does the Roman hierarchy claim to be the successors to the seventy? If so where is the passage that will satisfy one who asks for more than "The church has spoken."

Gentle reader, this is but a fair sample of the proof given by Catholic authors to prove their claims. Underneath is trickery, subtlety, and when caught, subterfuge. When they speak, however, a good Catholic must accept because, "If, therefore, the Catholic could preach error, would not God Himself be responsible for the error?"³⁰ One could hardly be expected to question this authority who shared the idea of Cardinal Bellarmine when he said, "That if the supreme pontiff through mistake should command vices and prohibit virtues, the church would be forced to believe that vices were good and virtues bad."³¹ But the success of the Catholic writer and speaker with Protestants who read the Scriptures, depends upon the Protestants' not reading and checking too closely.

As an integral part of the evidence for this argument the following is offered. Since there is an obvious need for a supreme court to settle constitutional matters that arise in the United States, so there must be a comparable source of authority in the church. There are several considerations that need to be stated here. 1. It is agreed that there is a need for a source of authority. The absence of a recognized source of authority is the reason for most of the division in the religious world at present. 2. There is disagreement as to what this source of authority is. Catholics say the pope; Protestants (though many belie their word by their actions) say the Bible. 3. There is no evidence when all is understood that points to the pope, but rather all points to the authority of the Scriptures. First, the very fact that they have been written and preserved. The pope if he is to exercise the infallible authority as claimed by Catholics for him, would not need the written revelation of God. The apostles exercised their office as teacher without the New Testament. If the

30. *Ibid.*

31. David Schaff, *Our Father's Faith and Ours* G. P. Putnam's Sons, New York (1928) p. 266.

pope enjoyed the same power as the apostles, there would have been no real need for the written New Testament. Then, there are several scriptures that point toward the Bible as the authority. In 2 John 9 this is recorded, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God . . ." Paul wrote to the Ephesians, "Whereby, when *ye read, ye may understand* my knowledge in the mystery of Christ."³² Paul told Timothy to study,³³ and as Jesus talked to the hypocrite he said, "Yea, and why even of yourselves judge ye not what is right." Jesus never taught it otherwise. Again, when it comes time for men to be judged, the Books will be opened, and men will be judged by the teachings found in them.³⁴ So the Scripture is the criterion by which men will be judged; not the pope. It is argued that God in His wisdom and goodness would not have left us without an infallible witness to His word. Why not go a little further and claim individual infallibility for each Christian? Any one can see that this would have been a sure way of not allowing any departure from the divine plan, and nobody would have been lost. This is what would be proved, as has been shown, by half the scriptures adduced by the Catholic apologist. But God has not seen fit to infallibly keep all Christians from error, neither has he chosen to preserve any part of them from error. We could appeal to God's mercy and goodness for universal individual infallibility as easily as the Catholic can for papal infallibility. But neither has Bible authority.

There were heresies in the days of the apostles; so even the apostles were unable to keep down error. It is argued that if the Bible is accepted as the authority, there will always be error. But there has not been a century since the church was established that there was no heresy, and the "infallible" judge and interpreter was present during Middle Ages. The only way that the Catholic church can keep any degree of unity is through fear and coercion. But she has not been able to keep down error by this method. Why does she then have the effrontery to argue that the result of accepting the Bible as the standard of authority causes division?

32. 3:4.

34. Rev. 20:12.

33. 2 Tim. 2:15.

Evil men, with reprobate minds, will not accept any authority unless compelled to. Men will misunderstand, controvert, and challenge the authority of the pope as quickly as they will the Scriptures. If any one doubts, all he needs to do is to read the many controversies that have raged within the Catholic Church.

The honest, critical reader knows that the authors have failed to produce the passage that shows that Jesus promised to infallibly guide the church and to keep it from error throughout the ages. Those passages cited as proof either apply to the twelve or the seventy in their special missions, or they do not sustain the claim made for them. The infallibility of the pope will be considered in a separate chapter.

The other field of evidence called upon to prove the Romanist's claim of infallibility is tradition. At the very outset there must be an analysis made of tradition. It has already been stated that Catholics make a distinction between divine and human tradition; human being that which is handed down by fallible humans subject to change and error, while divine is that alluded to by Paul in 2 Thess. 2:14 and is a part of the infallible teaching of the church. It is contended, and correctly so, that only a part of the teachings of Jesus and the apostles have been committed to writing, this making up the New Testament; while the rest has been infallibly preserved by the infallible church. The latter is the point to be proved. (All scholars will admit that only a part has been recorded, but a novice in logic can see that the thing to be proved, viz., the infallibility of the church, is assumed, and that tradition, instead of being traced down through history and thus being established by the historical method, is pronounced infallible because the church has held it.) Canon Smith does this very thing. "And first, that oral tradition is a source of revelation distinct from Scripture there is little need to demonstrate. The manner in which Christ instituted His Church is a sufficient indication of this. He instituted a visible society to the rulers of which he gave power to teach infallibly; in other words, he founded a living teaching authority."³⁵ To be sure if He did this

35. *The Teachings of the Catholic Church* V. I., p. 28f.

the question is settled. But who fails to see that the infallibility of tradition is contingent upon the infallibility of the church, and that is the point to be proved. The protest is against this vicious circle reasoning. If tradition is invoked to prove the infallibility of the church, one should not with the next stroke of the pen argue for the correctness of tradition on the basis of the infallibility of the church. For tradition to be accepted as trustworthy evidence in establishing the infallibility of the church it will have to be established by history.

Again, if apostolic tradition as handed down through the Church Fathers is to be accepted, it must be accepted in its entirety. The church cannot accept only that which she desires, and reject the rest. At the proper time it will be shown that this has been done.

In studying the field of tradition Elliott³⁶ has been used profusely. The following considerations are germane to this study.

1. The Greek word from which "tradition" comes means a giving over which is done by word of mouth or in writing; what is delivered, the substance of teaching. (Thayer) Hence, it can never be shown that the tradition mentioned by Paul to the Thessalonians was *spoken* instead of *written*. It might have been either or both.

2. The traditions mentioned and approved in the New Testament were delivered by inspired men. If there were sufficient evidence to establish a clear example of a tradition taught by Christ or one of the apostles, this author would respect it as authoritative, but the assumption of an "infallible" preserver in the face of so many objections is not enough. The Catholic cannot demonstrate a clear example of a preserved tradition, using tradition in its true meaning, that is not in the Bible. To quote one or two Fathers is not enough.

3. We cannot believe that the apostles and other writers of the New Testament left out anything necessary for Christians to know to live obedient lives. Who could reasonably suppose that inspired men would write a book for posterity, by which men will

3. *Delineation of Roman Catholicism* (Published by George Lane, New York, 1841) V. I. p. 95 ff.

be judged, and include things not necessary for salvation, yet leave out things that were essential for salvation? Paul treats the written word as complete.³⁷ If it be argued that this is the Old Testament, it is asked if the Old Testament completely furnishes one unto every good work? But Paul says the Scriptures completely furnishes one unto every good work. The term "Scriptures" refers to the sacred writings of which many were completed when Paul wrote to Timothy the second time.³⁸ It is a mistake to think this passage refers only to the Old Testament.

4. The traditions of Rome are too much like those condemned by Paul in the Colossian letter, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ."³⁹ The tradition here is a tradition accepted on the authority of the men who taught it. This type tradition is condemned, yet a large number of Romish traditions are of this nature. They ask the believer to accept it on their authority alone.

5. In the Gospels, we have an account of Jewish traditions that were believed to be the oral word of God as distinct from the written as recorded in the Old Testament. Let us parallel their attitude toward these traditions with the Roman attitude toward their traditions. 1. They attempted to exalt them, calling them the tradition of the elders and the fathers who sat in Moses' seat. Catholics exalt theirs as having come from apostolic times, the Fathers and the popes. 2. Our Lord calls the Jewish traditions the traditions of men. The traditions of Rome rest upon no better authority than those denounced by Jesus. Although both make the claim that they are the Word of God handed down, neither has authority for their claims. 3. The Pharisees made God's word of none effect through their traditions. That is, obedience to the traditions sometimes kept one from obeying the real word of God. The same is true of the Catholic system. One

37. 2 Timothy 3:16, 17.

38. Thiessen, *An Introduction to the New Testament*, (Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1950.) p.269.

39. Colossians 2:8.

example will clarify the issue. The Catholic Church teaches that an infant is to be baptized. The Bible teaches that only a penitent believer is to be baptized. Now if the Catholic practice were universally practiced there never would be a penitent believer baptized. Thus by the tradition of infant baptism, God's word would be made of none effect at this point.

We shall now examine the character of the tradition received by the Catholic Church as of equal authority with the word of God, and allow the reader to judge for himself whether tradition has an equal authority. The passages to the Thessalonians⁴⁰ and the Corinthians⁴¹ are cited as proof of tradition. It has already been shown that it can never be proved that these traditions were oral. But suppose they were oral, could the infallibility of these be vouchsafed when the Corinthian church was full of evils both doctrinal and moral. Two important doctrinal errors receive Paul's attention in his first letter to the Corinthians—the Lord's Supper and the resurrection of Christ. But the Thessalonian church was not free of error either as is demonstrated in Paul's correcting their erroneous view of the second coming of Christ. So if these churches had these traditions, the church of Rome must have received them from them, but if these churches were not infallible, how can Rome be sure that the traditions are not as fallible as the churches that preserved them? Could a group of fallible men preserve oral tradition infallibly? Yes they might, but again they might not. How can we be sure? But one says Rome had traditions. How is it known then? Why use the statements to these *fallible* churches to prove that Rome had *infallible* tradition?

We are told that men during the Patriarchal age had nothing but tradition, that is, they had no written record, but only God's spoken word as handed down generation to generation. The fallacy of this argument is easily seen. 1. Does this argue that tradition as held and practiced by the Catholic church is infallible and of equal authority with the written word of God? 2. The

40. 2 Thess. 2:15; 3:6.

41. 1 Cor. 11:2 R. V. King James translates the Greek as "ordinances" but the Greek word is the one elsewhere translated "traditions."

principles of religion during the early ages were very few and simple as compared to the Christian religion, and therefore would have been much easier to be transmitted and remembered than the hundreds held and practiced by the Catholic Church. 3. But the Patriarchs did not have to depend on tradition spoken once and for all, and every thing depending upon its not becoming corrupted, because God revealed Himself time and again to the Patriarchs. But Catholic tradition was spoken, if it was spoken at all, nearly two thousand years ago, and there is no means of renewing and correcting it by divine authority. 4. Even though the Patriarchs did have to depend upon oral tradition there were only a few hands through which it had to pass. Methuselah was contemporary with both Adam and Shem, and Shem was contemporary with Isaac, so the principles of religion could come from Adam's family to Jacob's family by passing through only four hands. Catholic traditions surely must pass through many times that many hands. But remember that God was in communion with Enoch, Abraham, Isaac and Jacob, we are sure. 5. But the ante-deluvian world's fate should not be overlooked. Could the lack of a written record have contributed to this moral status? Before this suggestion is ridiculed, let the reader examine the peoples at the coming of Christ, and he will find that the Jew, as a people, was closer to God and had by far the most monotheistic religion. How came this? After the flood God gave the Jew a written religion, while He did not as far as is known, do the same for any other group of people. Hence, there is definite proof of the superiority of the written over the oral after many years have elapsed.

In opposing the equal authority of tradition with the word of God the following is offered:

1. The Scripture in many places is against the idea. Peter says, "Moreover I will endeavor that you may be able after my decease to have these things always in remembrance."⁴² Evidently Peter did not think oral tradition was better than written, or else he would not have written. Notice the reason for his writing, "That you may be able after my decease to have these

42. 2 Peter 1:15.

things always in remembrance." Moses, the Old Testament prophets, the apostles and evangelists of the New Testament committed God's revelation to writing. In the face of all this Catholics ridicule the idea of converting and edifying men by written revelations.⁴³

2. Oral tradition by its very nature is uncertain and changeable. Common reason argues that a tradition coming through so many hands for so long a time could not help but be changed unless one assumes an infallible church to keep it pure.

3. Some of the most ancient traditions claiming to be apostolic are false, while others are extremely doubtful.⁴⁴ Eusebius testifies that Papias made a collection of fables and new doctrines under the title of unwritten traditions which he had learned from the mouths of those who had seen the apostles and had conversed familiarly with them.⁴⁵ Irenaeus speaks of a tradition current in Asia in his day as coming directly from the apostle John stating that Jesus taught after his fortieth year.⁴⁶ No scholar would accept this tradition. Papias, bishop of Hieropolis, in the beginning of the second century taught that Christ would live on the earth a thousand years. Gibbons makes an admission that is fatal to the infallibility of tradition. In discussing communion under one kind, and attempting to justify withholding the cup from the "laity" he says, "In the primitive days of the Church the Holy Communion used to be imparted to infants, but only in the form of wine."⁴⁷ It must be admitted that the older a tradition is the greater authority it can claim. Here is an admission that in the early church the cup was given to children, but today it is not given to children. Either that tradition was not infallible, or else the church has departed from a tradition that is infallible. Either is fatal to Catholic claims. Of course the cup was not given to infants until after the apostacy began, but according to Gibbon infallible tradition must be surrendered because he admits the church does not now practice what it once did in allowing the cup to infants when she now withholds it from them.

43. Gibbons *op. cit.*, p. 57.

44. Elliott *op. cit.* p. 105.

45. *Ibid.*

46. *Ibid.*

47. *Op. cit.*, p. 248f.

4. Some ancient traditions are contradictory to each other and to Scripture. The churches of Asia that celebrated the Feast of Easter on the fourteenth day of the moon's age after the vernal equinox, claim authority for it from John and Philip, but the western church taught that it ought to be celebrated on the Sunday of our Lord's resurrection.⁴⁸ The Greeks, Nestorians, Abyssians, *et al*, have contrary opinions. There is no Bible teaching for the Feast of Easter to be held at any time. One early sect held to triune baptism and used unleavened bread in the Lord's Supper, others rejected one or both. Some accepted purgatory by tradition, others rejected it. Some circumcised their children, others rejected it as a relic of Judaism.⁴⁹ The only way to be able to know which of these should be accepted would be to do as the Catholic Church has done, assume infallibility, then when one is accepted it becomes right because the infallible church has spoken. When the infallibility of the church is taken from her, these traditions become unintelligent and useless. But Catholics argue that tradition proves her to be infallible, and many of her strongest claims are based upon tradition.

5. There are many ancient traditions, formerly authorized by public use, that are no longer observed. This has been hinted at already in the reference to Gibbons' declaring that the church no longer follows the practice that it one time did in allowing the cup to infants. Others that have been abandoned are the observance of baptism only at Easter and Whitsundtide except in urgent cases; giving milk and honey to the baptized; and giving the Supper to children after baptism.⁵⁰

6. Besides abandoning many traditions that were once practiced in early times, the Catholic church has invented many new traditions. There is no trace found in the early church of image worship, the invocation of saints, transubstantiation, sacrifice of the mass, adoration of the host, conducting the service in a language that the members could not understand, and others. For a tradition to be a tradition in the sense the Catholic uses it it must have been taught by Christ or the apostles. But these practices

48. Elliott, *Op. cit.*, p. 105.
50. *Ibid.*

49. *Ibid.*, p. 106.

just mentioned have originated since the first century, and could not possibly be tradition as used in the sense claimed by Catholics.

7. Catholic authors have differed among themselves as to the authority of tradition. The council of Trent taught that tradition and Scripture are equal; Gerson and Lyra claim tradition is inferior to Scripture; while Baronius, Linden and Canus argued that tradition is superior to the Scriptures.⁵¹ There was no unanimity of opinion at the council of Trent. It goes without saying that all three of these opinions cannot be right. The Catholic should at least be charitable to those of us who are slow to accept tradition as equal with the Scriptures, since they have never been able to agree among themselves as long as the question was open for discussion. Of course when a council defines a doctrine and a pope confirms it, all discussions must cease.

8. Then to climax the argument against tradition as held by Catholics being received as equal authority with the written revelation of God, there is irrefragable proof that the Inquisition has purged many of the writings of the Fathers. That is, when the writings of the Church Fathers were found opposed to each other or to the interests of the Medieval church, words and sentences have been expurgated.⁵² Instead of denying this, though the Spanish king who gave the order demanded that it be kept private, they have tried to justify themselves. The exigency almost demanded that they do this, because as Chinquey, an ex-Catholic priest, states, they are made not to interpret Scripture except by the unanimous consent of the Fathers. The general rule of establishing a tradition is that it has been held "always, by everybody, and everywhere." One example of the mutilation of the writings of the Fathers must suffice. In Chrysostom's works the following has been blotted out: "The church is not built on the man, but on the faith."⁵³ One can easily see why this had to be destroyed if he is at all acquainted with the Catholic dogma of the Primacy of Peter. Who but a bigot wholly surrendered to the

51. *Ibid.*, p. 108.

52. *Ibid.*, p. 160f. Also Salmon, *The Infallibility of the Church*, (Republished by James D. Bales, Searcy, Arkansas, 1948.) p. 35f.

53. *Ibid.*, p. 160f.

theory of the infallibility of the church could accept tradition as infallible when many of them have been handed down in this manner? Let the honest Catholic answer this question satisfactorily between himself and God, How do you know that the unanimous consent of the Fathers has not been obtained like this on other matters? And if it has, of what value is it? Fortunately the writings of many of the Fathers are extant and can be read. But when there is incompatibility between Roman dogma and the Fathers it is easily settled by the Catholic like this:

"If, therefore, the Catholic Church could preach error, would not God Himself be responsible for the error? And could not the faithful soul say to God with all reverence and truth: Thou hast commanded me, O Lord, to hear Thy Church; If I am deceived by obeying her, Thou are the cause of my error?

"But we may rest assured that an all-wise Providence who commands His church to speak in His name will so guide her in the path of truth that she shall never lead into error those who follow her teachings."⁵⁴

With such an implicit trust as just described it would little matter how tradition has been handled in its journey from the first century to the twentieth. In fact, if this attitude is accepted it would be immaterial whether there be tradition or not. It will be unnecessary to point out to the reader who is capable of reading this book that this attitude sweeps away all argument and assumes the very thing that is to be proved. It is this author's judgment that if the reader will candidly weigh the arguments and the answers given in this chapter he will conclude that the infallibility of the church can not be substantiated by either or both, Scripture or tradition. The issue is fundamental, especially to those millions that accept without question the supreme authority and the unerring claims of the leadership of the Catholic church.

To conclude this topic it should be stated that assuming that Jesus promised that His church would be infallibly guided and kept from doctrinal error throughout the ages, it would not fol-

⁵⁴. Gibbons, *op. cit.*, p. 56f.

low that the Roman Catholic Church alone would possess this attribute. The most she could claim with reason is to jointly share this prerogative with the Eastern Catholic Church and the Protestant denominations. This is assuming that there is no group of Christians identical with the New Testament Church, but which this author firmly believes does exist. They are called in your area the churches of Christ, and they are worth investigating. But the Catholic is surely not closer to the New Testament than many religious bodies whom she looks upon as sectarians bodies, and she is much further from the divine model than many Protestant bodies. Where does the New Testament mention the Roman Catholic Church? Where is the Roman hierarchy mentioned in the Bible? Where is there a mention made of transubstantiation, Mariolatry, the adoration of saints, image worship, the sprinkling of infants, relic worship, and the use of the mechanical instrument to be done by the authority of Christ and His apostles? It becomes clear that if Rome is to defend her system she must invoke tradition along side the Scriptures, and then purge the teachings of many of the writings of the Church Fathers. But bear in mind that infallibility, if proved, would be exercised by any group of Christians that meet to work for and to worship the Lord. We believe that we can safely conclude that infallibility is not promised the church, and as we continue it will become clearer that the Catholic Church is not the Lord's church.

CHAPTER II

The Infallibility of the Pope

Closely connected with, and really an integral part, of the infallibility of the church is the theory of papal infallibility. It is argued that Peter was given a certain primacy, and that that primacy is enjoyed by Peter's successor, the pope. Every scripture that gives Peter authority is quoted as applicable to the pope.

The Vatican Council of 1870 defined the dogma of papal infallibility thus, "We teach and define it to be a dogma divinely revealed that the Roman Pontiff, when he speaks *ex cathedra*, that is, when acting in his office of pastor and teacher of all Christians, by his supreme Apostolic authority, he defines a doctrine concerning faith or morals to be held by the whole Church, through the divine assistance promised him in Blessed Peter, he enjoys that infallibility with which the divine Redeemer willed his Church to be endowed in defining doctrine concerning faith and morals; and therefore such definitions of the said Roman Pontiff are irreformable of themselves, and not from the consent of the church."¹ To be sure that we do not misconstrue Catholic teaching he is allowed to further explain the position held by Catholics on this all important issue. Graham continues by explaining that the pope is *infallible* only when he speaks *ex cathedra*, and only then does he enjoy this infallible guidance. He must also be making a decision in the realm of faith or morals, either or both, and it must be made with the intention of binding the whole church. His personal teaching, decrees and instructions in encyclicals are not infallible.² Catholics do not claim for the pope the power to work miracles, nor impeccability in personal conduct.³ Again it is held that he is the *expounder* of, instead of the *revealer* of, divine law.⁴ It is extremely difficult for some of us to see a

1. *The Teachings of the Catholic Church*, V. II, p. 719.

2. *Ibid.*

4. *Ibid.*, p. 101.

3. Gibbons, *op. cit.*, p. 99.

real difference between infallibility and inspiration. An *inspired* man is protected from error by God in his speaking and recording the divine message, while an *infallible* man is guarded from error by God as he explains and promulgates the divine message. It appears as a distinction without a difference. Why would there have needed to have been the office of the apostle and prophet if there was to be the infallible one to continue? Would it not be as easy for the infallible one to reveal God's word as it is needed in connection with the interpretation of it? The Catholic claims the right to make laws binding God's people, hence this author fails to see what the apostles really had that is not claimed for the pope. Graham argues:

"The Church's *legislative authority*, as its name implies, means that she has power to make laws binding in conscience, for the general good of the Christian community. It includes also the right to impose precepts; that is, to apply the law to individuals in the form of a command. Every properly constituted society must, from the nature of the case, be able to legislate for its members. Least of all can this right be denied to the Church, which is a divine society organised for the most vitally significant of purposes: the eternal salvation of mankind. Nor may it be objected that the words of Christ and the precepts of the Gospel should be sufficient without any further commandments being added. It is true that the fundamental principles of the Christian law are to be found in these sources; but the Church has been promised the assistance of the Holy Spirit in adapting, interpreting and developing these for the benefit of the faithful according to the diversity of time and place. Confident of the divine guidance, she has exercised this prerogative from the beginning, *e. g.*, in the decrees of the apostolic assembly at Jerusalem with regard to the Mosaic observance, as also in the so-called 'Pauline privilege.' So the Church has continued to act through the ages, assured that her charism of infallibility will protect her from enacting what is contrary to Christ's Gospel."⁵ Who can after intelligently reading that argument believe that the pope has

5. Op. cit. p. 714f.

anything less than that exercised by the apostles? Not only does the pope explain what the Bible teaches, but he decides what the church taught through tradition during the first and second centuries, though he is removed from that period almost two thousand years. Who can see a material difference between God's guarding Paul from error as he spoke and wrote, and His guarding Pious 12th from error when he decides on an issue that has been a point of controversy for over a thousand years? Again, since Peter transferred his powers to the Roman Pontiff, or since the mission and function of the apostles has been transferred to the bishops⁶ (used according to Roman usage), why would not the bishops and popes need all the powers of their predecessors? According to Graham the church has legislative, judicial and coercive powers. What other powers were exercised by the apostles? If inspiration and the power to work miracles were necessary for the apostles, and if their mission and function have been transferred to the bishops, and since the church claims legislative, judicial, and coercive powers, which powers are as extensive as apostolic powers, why should it not be mandatory for the church to have whatever equipment necessary for the apostles to have had? But with a simple assertion without Scripture or reason, the pope and the bishops are stripped of all power except those the church desires to apply to them.

But again, by what scripture or rule of logic can it be argued that when the pope writes an encyclical letter, issues pontifical decrees and instructions, or engages in the normal teaching authority; teaching only a part of the church, or all of the church without the intention of defining anything pertaining to faith or morals, he is not infallible, but that he is infallible only when he speaks *ex cathedra*, i. e. addressing the universal church, with the intent of defining a matter of faith or morals to be held by the entire church? Was Peter infallible when he addressed one congregation of Christians? Was he speaking infallibly when he wrote his first epistle addressing only a portion of the church? Was he infallible at the house hold of Cornelius? By no stretch of

6. Alzog, *Manuel of Universal Church History*, (The Rober Clarke Co., Cincinnati, 1889.) p. 199.

the imagination can Peter be said to be addressing the entire Church at the household of Cornelius. If it is argued that it was for the general interest of the entire church that he spoke to Cornelius, it is replied that that is not the Catholic position! Now if Peter was guided when he wrote and spoke both *privately* and *publicly* on what scripture can the papist claim, that though the pope is the successor of Peter, he is guarded only when he speaks publicly, addressing the universal church, but not locally or privately? For those who assume infallibility the proof is ever present, but how would the Catholic attempt to prove it to one who denies the infallible voice as sufficient to prove an issue without Scripture? But again we shall allow the Catholic apologist to present his argument both from Scripture and tradition.

There are three favorite passages of Scripture given as proof for the Primacy of Peter. By the Primacy of Peter is meant that the Lord gave the apostle Peter a certain authority over the rest of the apostles and that he exercised that authority in the early church. Hence, the pope as the successor of Peter enjoys that primacy. Upon what grounds do Catholics claim that Peter had a primacy? The main ones are Matt. 16:18, Luke 22:31, 32; John 21:15-17. We shall consider them in this order.

Matt. 16:13-18 reads, "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, whom do men say that I the Son of Man am? And they said, some say that thou art John the Baptist: some, Elias; and others Jeremias, or one of the prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, blessed art thou Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

The Roman position is that Jesus here reveals why He gave Simon a new name, "Peter," meaning a rock. It was that he

might be the foundation of the Church of Christ. Hence, when Peter confessed that Jesus was the Christ, God's Son, Jesus announced the reason for the renaming of Peter, that he might become the foundation of His church. In addition to his being the foundation he was given supreme authority indicated by Jesus' giving him the keys of the kingdom, with the power to bind and loose.⁷ Gibbons says, "Indeed, all respectable Protestant commentators have now abandoned, and even ridicule, the absurdity of applying the word *rock* to anyone but to Peter; as the sentence can bear no other construction, unless our Lord's good grammar and common sense are called in question."⁸ We shall presently see just how much truth there is in this statement of Gibbons'.

The book of Matthew is now extant in Greek, and in the Greek Jesus says, "Thou art Peter (*Petros*, masculine) and upon this rock (*Petra*, feminine) I will build my church." Hence, a deathblow to Catholic claims lies right on the surface to one who can read intelligently. Jesus said in substance, "Thou, Peter, art a rock, and upon your confession, as a ledge of rocks, I will build my church." If the Catholic position is right it would make our Lord to use an absurd and awkward expression comparable to the following: One says, "What a fine *baby boy*, what is *her* name?" In Matt. 16:18, the passage under consideration, Peter is referred to with a feminine pronoun if the Catholic contention is true. In an attempt to dodge the force of this argument Catholics argue that since Jesus spoke in Aramaic and not in Greek, and since there is no distinction made in the genders in Aramaic,⁹ that this argument is of no force. It is also argued on the evidence of a statement made by Papias that, "Matthew composed the Logia in the Hebrew tongue; and each one interpreted them as he was able."¹⁰ Ireneaus says, "Matthew also issued a written Gospel among the Hebrews in their own dialect."¹¹ But scholars are not agreed on what these two Fathers referred to. Four views are entertained: "1. Papias referred to a work of Matthew that contained the discourses of Christ, and someone later used these

7. Gibbons, *op. cit.*, p 81ff.

8. *Ibid.* p. 82.

9. Graham, *op. cit.* V. II p. 716f.

10. Thiessen, *op. cit.*, p. 131.

11. *Ibid.*

'Logia' and Mark and some other sources, and composed our Greek Matthew . . . 2. Papias taught that our Matthew was originally written in Aramaic, and someone else later translated it into Greek . . . 3. Papias was right only in the sense that Matthew wrote the 'Logia,' meaning our first Gospel; he was wrong as to the language in which he wrote it, for he really wrote it in Greek . . . , and 4. Papias was right as to an Aramaic original, but Matthew also wrote our Greek Matthew."¹²

Mantey observes, "There are no ancient translations of the New Testament extant in the Aramaic. So there is no proof back of their statement. And even if we should admit that in the Aramaic there was only one word for rock, nevertheless when Matthew put the conversation into Greek he used two words for rock and his is the only record extant of that. Besides there could have been an adjective or circumlocution in the Aramaic with the second use of *kipha*, which become unnecessary when the Greek *petra* (a mass of rocks) was used."¹³

In view of this evidence the inevitable conclusion is that Jesus told Peter that He would build the church upon the *petra*, a *ledge of rocks*, i. e., the fact that Jesus is the Christ, God's son. With this position agrees the Bible. "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ."¹⁴ Again, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."¹⁵ The reader can easily see that these statements harmonize with Jesus' statement to Peter that the church would be built upon the fact that He was the Son of God. The apostle Peter was to be a part of the foundation of the church only as the rest of the apostles were to be a part of it. But Jesus is always pictured as the main foundation, not the apostle Peter. There has never been much agreement

12. *Ibid.*, p. 133f.

13. *Was Peter a Pope?* (Moody Press, Chicago, 1949), p.21f.

14. 1 Cor. 3: 10, 11.

15. Eph. 2:19, 20.

among ancient writers over what all these passages combined taught. The French Catholic scholar, Launoy, has made a perusal of all the Fathers for their opinions on the matter. He reports: seventeen believed Peter was to be the rock; sixteen believed Christ himself to be the rock; and eight believed the apostles to be the rock.¹⁶ Please keep in mind that Catholic doctrine is to be *the unanimous agreement of the Fathers*.

Conway has a very confusing explanation of these scriptures. When asked about Jesus' being the only foundation of the church as stated in 1 Cor. 3:10 he replied, "We may dismiss this text as irrelevant, because St. Paul is speaking of the solidity of the elementary doctrine that he preached to the Corinthians. There were as yet unfit for the more profound truths which he preached to the perfect (1 Cor. 2:6), but still his foundation doctrine was Jesus Christ: *i.e.*, faith in His Divinity and His redemption."¹⁷ Why is the passage irrelevant? Could it be because it is incompatible with the idea of the Primacy of Peter, a doctrine necessary to the papal dogma of infallibility? It has never seemed irrelevant to anyone but Catholic authors. It is irrelevant as to the design of baptism and many other things, but to say it is irrelevant as to what the foundation of the church is is to deny the very reason for its being written! After thoroughly reading the passage it occurs to this writer that Paul "in speaking of the solidity of the elementary doctrine," tells the Corinthians that Jesus is the only foundation of the church. It is not enough to simply pass by as irrelevant any passage introduced against one's position. This is however the quickest and easiest way to handle a passage that cannot be answered, especially to those who do not stop to weigh the matter to see whether or not the passage is, or is not, irrelevant.

Again, Conway was asked if Paul did not teach that all the apostles were foundations of the church, and if so how could it be on Peter solely. This is his answer. "They were foundations in the sense that they preached Jesus Christ, whom the prophets

16. Quoted in Salmon, *op. cit.*, p. 335.

17. *Op. cit.*, p. 149.

foretold. It is obvious that the prophets and Apostles were not foundations in the same sense . . .

"He could have styled them foundations of the Church had he so willed. St. John did so (Apoc. 21:14)—for they were the first infallible teachers of Christ's Gospel. Peter was the solid rock upon which they, the foundation stones, were built."¹⁸ How does he know that the apostles and prophets were not foundation stones in the same sense? It is easy to call all of them foundation stones in one breath, and then say that Peter is really the solid rock upon which all were to be built. But this is not what the Scriptures teach. They teach that all the Apostles are to be a part of the foundation with Jesus Christ as the foundation stone. The passage in Matt. 16:18 does not say Peter is the solid foundation stone, but that the confession he made that Jesus is the Christ is the foundation. All the reader is asked to do is to read carefully the various passages and weigh them carefully.

Dr. Mantey says, "In view of the separate and distinct meaning that these words had in the Koine Greek (used between 300 B.C. and 300 A.D.) as a whole and in the Bible in particular, as proved in this chapter, we would translate Matthew 16:18:

"Thou art a stone (Peter) and upon this mass of stones or rocks (all the apostles and disciples) I will build my church."¹⁹

The reader can decide for himself whether all respectable Protestant commentators have abandoned any other construction than the foundation's being Peter. The truth is, that those Protestant who side with the Catholic are few and they are the exception rather than the rule. Of course Protestants are wrong on many issues, and one does not necessarily stand in safe company when he stands with Protestants. There are many points that Protestants are helpless on in discussion with Catholics. But the assertion that Protestant scholars as a group have agreed that Matthew 16:18 teaches that Peter was to be the foundation of the church is simply not true and is just another Catholic error, and it is hard to believe that one being acquainted with the

18. *Ibid.*

19. *Op. cit.*, p. 19.

present state of scholarship could honestly believe that this statement is right.

In the same context Peter was promised the keys of the kingdom with the prerogative of binding and loosing.²⁰ Gibbons says, "He evidently means: I will give the supreme authority over My Church, which is the citadel of faith, My earthly Jerusalem. Thou and thy successors shall be My visible representatives to the end of time. And be it remembered that to Peter alone, and to no other Apostle, were these solemn words addressed."²¹ To illustrate the issue Gibbons asks, "If the proprietor of a house, on leaving it for the summer, says to any friend: 'Here are the keys of my house'; would not this simple declaration, without a word of explanation, convey the idea, 'I give you full control of my house; you may admit or exclude whom you please; you may represent me in my absence'?"²²

If the reader is a careful reader he will observe that what Gibbons says the verse evidently means is surely not found in the verse. Read again the passage and then read what Gibbons says it means. One would never dream that the verse meant that had not some one told him. Again, who told Gibbons that the giving of a key to one allowed that one to represent the owner of the house? There is no universal meaning inherent in one's giving to another the key to a house. To have a specific meaning and to carry a certain right, the owner would have to specify. It might mean the right to sleep therein; it might mean the right to live there; it might only carry with it the obligation to keep it clean for the owner while he is gone. There must be certain specifications before it would carry certain privileges. If one were to give me the keys to his car would that give me the right to include and exclude everyone I wished from the car? Would it give me the right to represent the owner of the car? Why, of course not. Who ever heard of the giving of a key to a house, while the owner is gone, entitling that one to represent the owner while he was gone? Surely the wish was the father to this explanation of this verse. Since there is no universal connotation of one's giving another the key to his house, we must try to find the extent

20. Matt. 16:19.

22. *Ibid.*

21. *Op. cit.*, p. 82.

of the authority that was to accompany this giving of the "keys of the kingdom" by Jesus to Peter.

It is clear that Gibbons construes the "key" as meaning supreme authority and was intended for Peter alone. But one Catholic historian says that Christ gave the "keys" to all of the Apostles but in the case of Peter it carried peculiar significance.²³ So according to Alzog the "keys" were not meant for Peter alone, but for all the apostles. But all the apostles are giving the power of binding and loosing.²⁴ The Apostle Paul told the Corinthians that he was not a whit behind the chiefest Apostles.²⁵ If the Catholic uses this statement to prove that there was a chief Apostle and that it referred to Peter, it is answered that the verse does not mention who the chief Apostle is, but his statement demands that there be no chief Apostle. How could there be a chief Apostle with unusual and unique powers yet be not a whit ahead of Paul? Whatever power inherent in the "keys" and in the binding and loosing, Paul must have enjoyed.

It is the opinion of this author that Bible students have attached to broad powers to the "keys." If the reader will consider closely the following passages: Rev. 1:18; 3:7; 9:1, 2; Luke 11:52; and Isa. 22:22 he will conclude that the "key" is a matter of access into something and not authority within a given realm. What Peter did in the use of the "keys" others did. It is true Peter preached to both Jew and Gentile first, but if that be the use of the "keys" how could his successors have used them? Peter made known the terms of entrance into the kingdom of God, but so did all the apostles. This is the extent of the use of the "keys." Whatever else the binding and loosing carried with it, Peter shared with his contemporary apostles.²⁶

The second favorite text relied upon to support the Primacy of Peter is Luke 22:31, 32 which reads, "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

23. Alzog, *op. cit.*, p. 196.

24. John 20:21-23; Matt. 18:18.

25. 2 Cor. 11:5.

26. John 20:21-23.

Gibbons explains the passage to mean, "It is worthy of note that Jesus prays only for Peter. And why Peter in particular? Because on his shoulders was to rest the burden of the Church. Our Lord prays for two things: First—That the faith of Peter and of his successors might not fail. Second—That Peter would confirm his brethren in the faith, 'in order' as St. Leo says, 'that the strength given by Christ to Peter should descend on the Apostles.'"²⁷ Gibbons is right when he says that the pronoun "thee" refers to Peter, but he is wrong as to the purpose of the prayer. Where is there an allusion to Peter's successors except in Gibbons' mind? The passage says nothing of Peter's successors. Where did Leo get the idea from this passage that the strength given Peter by Christ would descend on all the apostles? The true meaning is on the very face of the passage. The apostles were soon to enter fiery trials and great hardships. For their faith and steadfastness the Lord was greatly concerned. Since Peter needed the prayer more than the other Apostles he is especially mentioned, but in the hour of trial his faith failed as is admitted by Conway.²⁸ Gibbons says, "We know that the prayer of Jesus is always heard. Therefore the faith of Peter will always be firm."²⁹ Only an authoritative teacher who forbids men's questioning his teaching would try to get by with such a statement as that in the light of subsequent events. Peter's faith failed *after* this prayer was made. If it failed once after Jesus' prayer, what assurance does the Catholic have that it never failed again? In the face of facts what could prompt a scholar to make such a statement as the one made by Gibbons?

Great stress is also laid on the clause "confirm thy brethren." But this does not call for Primacy in the Roman Catholic sense. Paul confirmed the churches of Syria and Cilicia Acts (15:41) and Judas and Silas confirmed the brethren at Antioch. (Acts 15:32). Though the words are different, a comparison shows no radical difference in meaning. Therefore confirmation as used in these passages was no peculiar prerogative of Peter's. Why do our Ca-

27. *Op. cit.*, p 103

28. *Op. cit.*, p. 171.

29. *Op. cit.*, p. 103.

tholic friends have to resort to such doubtful passages to prove their dogmas? Why not find a passage that openly teaches without doubt their doctrines? The passages are not in the Bible, if they were these obscure passages would not be cited.

The next favorite scripture used to prove this dogma is John 21:15-17. The passage reads, "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith to him, yea, Lord; thou knowest that I love thee. He saith unto him, feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, lovest thy me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, feed my sheep." We shall allow Gibbons to explain what the Lord meant in this conversation with Peter:

"These words were addressed by our Lord to Peter after His resurrection. The whole sheepfold of Christ is confided to him, without any exception or limitation. Peter has jurisdiction not only over the lambs—the weak and tender portion of the flock—by which are understood the faithful; but also over the sheep, *i.e.*, the Pastors themselves, who hold the same relations to their congregations that the sheep hold to the lambs, because they bring forth unto Jesus Christ, and nourish the spiritual lambs of the fold. To other Pastors a certain portion of the flock is assigned; to Peter the entire fold; for, never did Jesus say to any other Apostle or Bishop what he said to Peter: Feed my whole flock."³⁰ Please reread the passage and see if it says that Jesus confided to Peter the whole sheepfold, and told him to feed the whole flock. It is with some a favorite method of exegesis to read a passage and then read into it much that is not there. In fact most of us find it difficult not to sometimes read our own ideas into certain passages. Gibbons has certainly done that here. The Catholic position says that Jesus was inquiring of Peter whether or not he loved Jesus more than the other apostles

30. *Op. cit.*, p. 83.

loved Jesus. Thus if Peter's superior love can be proved a reason is given and the occasion is right for Jesus to remind him of his primacy and give him the right to confirm all the brethren. But how do Catholics know that this is the meaning of the passage? The pronoun translated "these" is genitive plural which form is the same in all genders. The passage could mean, Peter do you love me more than you love *these fishes*, or do you love me more than you do these your *fellow Apostles*; and of course it could mean do you love me more than these *your fellows love me*. The Catholic says the latter is the meaning, but they could never prove it. In fact the latter meaning is least apt to be correct because, how could Peter be sure that his love for Christ was greater than his fellows' love for Him? Peter could not know how strong others' love for Him was. But if the contention be granted, there is nothing to remotely indicate the Catholic position in the passage. That Peter feed the flock no Bible student would dare question, but he did not exercise this right exclusively. Then if "feeding" the flock was to be done by others, even including elders³¹ why get so excited about this passage. Who would take the position that Paul did not feed the flock? But if the Catholic argues that Peter had the charge of the entire flock to the exclusion of others, then another passage will be needed, because this passage does make that unique prerogative clear. It is astonishing that since "No article of the Christian faith is more fully substantiated in Scripture and Tradition than this"³² that a clear cut, unequivocal passage cannot be produced that says what they are reading into verses that fail to say it.

Allies lists several other considerations for the Primacy of Peter. 1. That Peter, James and John were allowed experiences with Jesus that others were not allowed.³³ To be sure the Bible pictures these three mentioned as accompanying Jesus at times without the other apostles. But if this is used to argue primacy for Peter why would it not prove it for James and John also? To offset this conclusion Allies says that where the three are men-

31. Acts 20:28.

32. Graham, *op. cit.*, p. 716.

33. *St. Peter, His Name and His Office*, (Burnes Oates and Washbourne Ltd., London, 1923), p. 36.

tioned together Peter is always mentioned first. Isn't that a powerful argument? How does the author know that this has significance, and is not a matter of coincidence? Think of building a system upon such shady arguments as that! Have you not noticed along that many of the Catholic dogmas have no sound Scriptural basis? 2. Peter's name was changed.³⁴ So were James' and John's. 3. There are several catalogs of the apostles mentioned in the New Testament, and Peter's name is always mentioned first.³⁵ The reader can see that if this has any real significance it would only argue for *prominence* and not *preeminence*, especially in the absence of a Scriptural statement bearing out preeminence. 4. The great prominence given Peter by Luke in the first twelve chapters of the Acts of the Apostles.³⁶ But one only has to read the remaining chapters of Acts to see that Paul receives the same kind of prominence in Luke's account in the latter chapters as Peter did in the former ones. Hence, if prominence for Peter is argued, the same argument must be made for Paul. But prominence does not argue superiority. 5. Peter went everywhere inspecting the churches, while the other apostles were circumscribed to the fields where they established churches.³⁷ The argument is, that the other apostles were confined to the areas where they established churches, while Peter as a general superintendent roved all around and had a special authority. Wonder how he knows the movements of the apostles since practically nothing is related of their later ministries with the exception of Peter and Paul? The passage of Allies relies on for this is, "It came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwell at Lydda." One cannot correctly make an argument from silence. It is not said that Peter was the only one who visited churches that he had not founded. Appollos visited Corinth,³⁸ but Paul founded the church there. Since Allies uses Titus in his reasoning, it is not necessary to show that an apostle visited a congregation not established by him. 6. It is argued that since the

34. *Ibid.*, pp. 1-32.

35. *Ibid.*, p. 96.

36. *Ibid.*, pp. 127-161.

37. *Ibid.*, p. 162f.

38. Acts 19:1.

church prayed for Peter's deliverance and did not pray for James' deliverance that surely Peter must have enjoyed a place of prominence.³⁹ How does this author know that a similar prayer was not made for James? The most that can be said is the Bible does not record it. Again, if this argument is accepted, how could the early church be innocent of respect of persons as condemned by James 2:1-9? Would this establish primacy? If the argument were accepted as proposed by Allies, the most that could be argued would be prominence. 7. The primacy of Peter is argued from his prominence at the council at Jerusalem recorded in Acts 15.⁴⁰ The reader is urged to read carefully the account of the council meeting at Jerusalem and see for himself who, if anyone, had the authoritative voice. It must be agreed that if there was a voice of authority it was the voice of James and not Peter. Peter related facts, James gave the decision. V. 19 reads, "Wherefore my sentence is," and the decision of James was carried out. Allies asks why Peter arose and decided the issue if he was not recognized as supreme. We reply that he did no such thing, and merely ask the reader to read the account. At this point this observation needs to be made. Here is a good example of one of two things practiced by religious teachers; which of the two this writer is guilty of only God can know for sure. Either Allies blinded by the Primacy of Peter and anxiously looking for some hint of it in every passage in the Bible has read his ideas into the passage, or else he has willfully perverted the passage hoping that the ordinary reader would not check the passage too closely, or would accept it on the basis of the author's influence. Both are widely practiced. There is absolutely no excuse or defense for the latter, the former, though exceedingly dangerous, can be explained by understanding that one has a position that he loves more than Bible truth, and that he is willing to pervert any passage and to make any sacrifice to find some straw of evidence to support the position. One who reads widely will understand what is meant. There is no attempt to say which one of these Allies is guilty of, but surely one of them. Either is

39. *Op. cit.* p. 169.40. *Ibid.*, p. 164f.

unexcused. 8. It is further argued that since Paul denied being taught by men that this argues that Peter was the supreme teacher."⁴¹ One who had never heard of the primacy of Peter would never dream of this as evidence for such. Why the passage teaches the very opposite. Paul was not recognized by some as the equal of the rest of the apostles, but Paul here argues that he received the revelation from Christ and was not taught by men. Paul here and in 2 Cor. 11:5 argues that he is equal to any apostle. How then could this be construed to teach the primacy of Peter? 9. Then to cap the stack he says the passage in Matthew 20:20-29 argues for the prominence of Peter.⁴² This is the passage which tells of the mother of Zebedee's children coming to Jesus to request the chief places in Christ's kingdom for her sons. This should have been the last passage called upon to assert human prominence in the kingdom. It is clear that these three had human prominence in mind when the request was made, but Jesus clearly disillusioned them on that issue when he said, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority over them. *But it shall not be so among you:* but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant, even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Any literate person who can read this passage and believe that it teaches a supreme ruler in God's church might as well close the Bible and read no more. Allies further contends that a great one from among the apostles was to arise to take the place of Jesus who was to be servant and minister of all, and of course this was to be Peter.⁴³ But not only does Jesus condemn overlordship and arrogancy, but he says there will not be places of chief authority in his kingdom like James and John were seeking. Also the greatest is not one who holds some official position, but he who renders the greatest service in the kingdom. He also condemns dominion in vv. 25 and 26.

The objections against these claims are crushing. The claim,

41. *Ibid.*, p. 177f.

42. *Ibid.*, p. 44f.

43. *Ibid.*, p. 44f.

though the basis for the Catholic system, has nothing in its favor when the passages adduced in its favor are correctly understood. And there are so many objections, that one wonders how sensible people, to say nothing of scholars, could ever think of its being taught in the New Testament. A few of the objections are:

1. Jesus taught equality among his apostles.⁴⁴

2. It is nowhere unequivocally stated that Peter was to be the Prince of the Apostles or anything comparable. The claims of the Catholic have already been satisfactorily answered. Peter never claimed such a prerogative, nor did the apostles ever recognize such an one. Paul argues that he was not a whit behind the chiefest of the apostles.⁴⁵ The brethren at Jerusalem called Peter to Jerusalem to vindicate himself for preaching to Gentiles, and it took more than a statement of superiority. While Peter is given prominence, and in a few cases privileges, that is far from being satisfactory evidence to prove his pre-eminence or superiority.

There are several incidental considerations that argue against Peter's primacy and against the fact that he was the first pope of the Catholic nature. 1. He was married.⁴⁶ 2. Paul wrote a letter to Rome without even a hint of his being there or ruling. 3. Paul was imprisoned in Rome from where he wrote several letters, but he fails to mention Peter or any supreme ruler in Rome, and Peter was there according to Catholic teaching at that time.⁴⁷ Is it not strange that Paul did not even mention the pope's name in any of the letters written to and from Rome? Who can believe there was such? 4. It is usually conceded that Mark got much of his training and information from Peter. It is interesting that he nowhere refers to the supposed primacy of Peter. 5. It is strange that since Peter was to be Christ's vice-regent on earth that Jesus would entrust the care of His mother to John.⁴⁸ 6. There is no record of Paul having reported to Peter on the return from his missionary journeys. 7. Would James and John have asked for the two most prominent places if they

44. Matt. 20:20-29.

45. 2 Cor. 11:5.

46. Matt 8:14.

47. McSorley, *op. cit.*, p. 15.

48. John 19:26,27.

had known that Jesus had already promised the chief place to Peter? 8. Paul, not Peter, had the care of all the churches.⁴⁹ Would not this statement made in reference to Peter instead of to Paul have been good material for the Catholic in trying to establish the primacy of Peter? 9. When Cornelius bowed down before Peter, he was told to stand up for Peter was only a man. If it be argued that Peter was both a man and the pope, we inquire how was Cornelius to know that? He could see that he was a man, no use to tell him that unless there was emphasis on the statement. No doubt Cornelius had reason to think that Peter was someone unusual since the angel that directed him to Peter. But Peter corrects this erroneous view by explaining that he was only a man. Then finally, 10. Peter knew his own status better than modern Catholic authors. When he wrote he said, "The elders which are among you I exhort, who am also an elder . . ." ⁵⁰ Peter was an elder, and if it is argued that modesty forbade his mentioning it, it should be observed that the present pope has lost that modesty. Again, it would have greatly helped Catholics in their battle against "heretics" if someone had not been so modest and have referred to Peter as pope. This no Bible writer ever did. It appears as Peter wrote his last epistle that in some way he would have mentioned his successor, or if such had not been chosen he could have simply referred to the office when the successor was chosen. Peter had no successor, simply because he never occupied the office ascribed to him by Catholics.

The reader is asked to weigh carefully the arguments adduced in favor of Peter's primacy and then to give equal attention to the answers that have been given and to the objections that have been raised.

But besides Scripture there is the field of tradition to which the Catholic refers to establish the Primacy of Peter. This writer does not accept tradition as equal in authority to the Scriptures, but even early tradition knows nothing of this power of Peter. A few quotations must suffice.

Tertullian c. 197 "For the forgiveness of (sins) committed in

49. 2 Cor. 11:28.

50. 1 Peter 5:1.

the case of *man* is a prejudgment against the remission of sins against God . . .

"And accordingly 'the church,' it is true, will forgive sins; but (it will be) the Church of the Spirit, by means of a spiritual man; not the Church which consists of a number of bishops. For the right and arbitrament is the Lord's not the servant's; God's Himself, not the priest's."⁵¹

Cyprian c. 240 wrote, "Assuredly the rest of the apostles were also the same as Peter, endowed with a like partnership both of honor and power." Again "So that the Church is settled upon the bishops (pastors), and every act of the Church is controlled by these same rulers."⁵²

Origen (c. 250) "But if this promise, 'I will give unto thee the keys of the kingdom of heaven' be common to others, how shall not all things previously spoken of and the things which are subjoined as having been addressed to Peter, be common to them?"⁵³

Thus Tertullian, Origen, and Cyprian argued Peter was not given powers peculiar to him. Mantey continues:

*"And none of these writers advocated that Peter could forgive sins in behalf of God. Moreover, the most significant of all is that no early Church leader claimed that sacerdotal authority was inherited by others from the apostle Peter. . . . Early church history shows that, except in one case, no such authority was ever claimed by any anti-Nicaen bishop or pastor, nor was any ever transmitted to them nor by them."*⁵⁴

Though the evidence is lacking early for the Primacy of Peter, after the middle of the fifth century Jerome, Chrysostom, *et al* begin to develop the doctrine more fully.

The following reasons are given to show that tradition does not establish the Primacy of Peter, and the infallibility of the Pope who is claimed to be his successor.

1. In the earliest church Fathers, in whose writings tradition would be purer because closer to the beginning, there is no

51. Quoted in Mantey, *op. cit.*, p. 11f.

52. *Ibid.*, p. 12.

53. *Ibid.*, p. 13.

54. *Ibid.*, p. 14.

knowledge of the supposed Primacy of Peter and an infallible successor.

2. The earliest bishops did not treat Roman bishops as having any peculiar authority. Polycarp visited Rome in the second century and discussed the Easter controversy with Anicetus, who according to the Catholic calendar was a pope. But McSorley, the Catholic historian, quotes a statement from Eusebius on the outcome, "Polycarp could not persuade the Pope, nor the Pope, Polycarp."⁵⁵ This is clear indication that Polycarp did not recognize Anicetus as being infallible. If so why question his authority? Catholics now argue that when the Pope speaks that settles it. Evidently Polycarp had not heard of the doctrine. Suppose some Catholic apologist explain how the Pope could not persuade Polycarp that he was wrong if Polycarp had held the same idea about the infallibility of the Pope as is advocated today by Catholic theologians.

Those who first began to recognize the superiority of Rome, laid the stress on the *Congregation of Rome* and not upon the *Roman bishop*, as is evidenced by Ignatius' letter addressed to the Romans.

When Victor, bishop of Rome, threatened to excommunicate Polycrates, bishop of Ephesus, Polycrates asserted his independent authority and informed Victor that he was not alarmed by his threats.⁵⁶ Who would be naive enough to suppose Polycrates thought the Roman bishop possessed the powers of excommunication as is today held?

3. Early ecumenical councils not only knew nothing of Papal Primacy and infallibility, but operated on an entirely different principle. Schaff says, "At Nice, 325 A.D. the bishops of Alexandria and Antioch were accorded a jurisdiction over their province such as the Roman bishop exercised over the Roman province."⁵⁷

4. Gregory 1, himself a Pope, (590-603) rejected the theory of the Roman bishop being the visible head of the church and

55. *Op. cit.* p. 32.

56. Schaff, *Our Fathers Faith and Ours*, p. 253.

57. *Ibid.*, p. 254.

overlord of kings and princes. He rejected the title "Universal Father" applied to him.⁵⁸

5. The Gallican party in the Catholic Church strongly opposed the defining of the dogma of papal infallibility. The Gallican party was made up of the French primarily. They held, led by Bousset, that a Pope was subordinate to an ecumenical council.⁵⁹

Before the Relief Bill of 1791 was passed by the British Parliament fifteen hundred English Catholics signed a statement denying that papal infallibility was a doctrine of the Catholic church.⁶⁰

In 1825 the Catholic bishops Doyle, Murray and Kelley affirmed before a commission of Parliament that the Pope is subordinate to an ecumenical council, and that his authority does not extend to civil affairs.⁶¹ Ponder well that statement. Either the theory was not then held, or these Catholic bishops were wrong or dishonest, either of which would be hard for a Catholic to admit.

Archbishop Spalding of Baltimore stated that papal infallibility was an opinion held by few Roman Catholics, and that he rejected it.⁶²

Keenan's Controversial Catechism described the doctrine as a protestant invention. This Catholic Catechism was approved by Scottish bishops and recommended by the Irish episcopate. After 1870 (the date of defining the dogma of papal infallibility) the leaf in the catechism containing the denial of infallibility was omitted.⁶³

6. Then finally, the dogma of infallibility was defined at the Vatican council (1870) over the opposition of a large and scholarly group of bishops from both Europe and America. When the vote was taken, four hundred and fifty-one voted in the affirmative, sixty-two a modified affirmative, and more than eighty in the negative.⁶⁴ If this dogma is so clear and had been practiced

58. *Ibid.*, p. 257.

59. *Ibid.*, p. 267.

60. *Ibid.*

61. *Ibid.*

62. *Ibid.*

63. *Ibid.*

64. *Ibid.*, p. 268.

since the first century, why all the opposition? Can one not see why under the circumstances it would be a little difficult for one who reads intelligently to accept such? How could one who has been reared a simple Christian be able to see such when so many learned Catholics who had been reared and educated in Catholic tradition was unable to see it and voted against it? The truth is, before 1870 the dogma had never been defined. It represents a long and gradual growth culminating in this council. It should be stated that after the dissenters asked the pope not to press it, but saw that it would be pressed, left Rome. When the final vote was taken only two voted against it. Most of the bishops who had opposed it accepted it after being defined and proclaimed it; some never did, among this number was Dollinger and other Germans. Yet a Catholic priest argues that this is the clearest article of faith. Conway, in the face of all this evidence, says, "The Primacy of the Pope has always been the teaching of the Catholic Church."⁶⁵ Did the Gallican party teach it? Did these sixty bishops who voted against it and those under their jurisdiction teach it? Did the English Catholics that stated they did not believe it in 1791 teach it? Did those who accepted Keenan's Controversial Catechism teach it? Such flagrant claims could only get by with those who are blinded by an infallible authority "who could make black, white or white, black" by saying the word, or by those who do not read. There are far too many of both kinds in this world for the good of society.

It is sometimes argued that those who opposed the defining of the dogma did not really oppose the doctrine, but they merely opposed the defining of it, arguing they could teach and practice it without its being defined. But it has been shown that Catholics consistently denied it before 1870, and the Gallican's party's main thesis was that a pope is subordinate to a general council. All the reader is asked to do is to weigh the evidence and determine for himself whether or not tradition favors papal infallibility.

At this point it will be apropos to give a brief resume of how the papacy developed.

65. *Op. cit.*, p. 162

Rome was the political center of the world, and soon had a flourishing congregation very active in benevolent and mission endeavors. In view of the prestige of Rome as a city and the influence of the congregation there, the Roman bishop was recognized and respected very much as any modern large city, and its church. If one would question this statement, try to give a valid reason why Rome came to be the center of Catholicism instead of Jerusalem. Would not all logic point to Jerusalem and the bishop there being preeminent instead of Rome? Again, we know Peter was in Jerusalem, and we have only tradition that he was ever in Rome. The answer is clear: Rome had the social and political prominence that brought her to the front.

In the fourth century Constantine moved the capital from Rome to Byzantium. From that point onward we see Constantinople coming into prominence. This is another historic proof that bishoprics are accorded power and prestige ecclesiastically as they grow politically and socially. This move of the capital from Rome left the Roman bishop without the jealous eye of the emperor, while Constantinople was never free to develop as was Rome.⁶⁶ By the latter part of the fifth century the barbarians had completely overrun western Europe, and the Roman empire in the west had collapsed. When this catastrophe occurred the emperor had to desert the West and the Roman Bishop and the Catholic Church many times supplanted what people expected the civil government to do for them. When Charlemagne began his rise to power he courted the favor of the Roman Church and showered many favors upon it.

During this period, after the barbarian invaders settled down somewhat, the Catholic church in the West became intensely interested in missionary work among them. As the various groups accepted the perverted brand of Christianity preached by Rome, naturally they were organically tied to Rome. This caused Roman prestige to grow.⁶⁷

During the early Medieval period there was an idea that

66. See this corroborated in any standard history of the period.

67. For an excellent discussion see Qualben, *a History of the Christian Church*, (Thomas Nelson and Sons, N. Y. 1942) p. 140f.

God's government had two arms—the physical and spiritual, the church and the state. During this period the church and the state, each needing the other's aid and encouragement, worked together to promote each other's ends.

Qualben says, "Papal dominion over Europe was advanced during this era, 590-1050, by prominent popes, by missionary endeavor, by the iconoclastic controversy, by the donations to the papacy by Pepin 2nd and Charlemagne, by the *Donations of Constantine and the Psuedo-Isodorian Decretals*, and by the decline of the imperial power. After the division of the Frankish Empire, the Papacy remained for a century and a half the only real international power in Europe, until the coronation of Otto the Great. 962."⁶⁸

The Donation of Constantine and the Psuedo-Isodorian Decretals demand a few comments. As the church became more involved in secular affairs, there began to be felt the need of documentary support for the claims of the papacy. *The Donation of Constantine* was forthcoming, appearing about 750 A.D. This document claimed that the emperor Constantine had received absolution from Pope Sylvester, and that the emperor had in turn given the Pope absolute supremacy over all churches in Christendom, a great deal of worldly goods, and secular supremacy over Rome, all Italy, and Western Europe.

In the early part of the ninth century several collections of canons were collected in one canon and came to be known as the *Psuedo-Isodorian Decretals*. This document had a three-fold purpose: 1. to emphasize papal supremacy; 2. to suppress the power of the archbishops, and to add prestige to bishops and the lower clergy as an aid to greater papal power ;and 3. to improve the moral and spiritual life of the church.

These documents have both been proved to be spurious, and that they were written because they were needed to augment the power of the papacy. When the *Donation of Constantine* first appeared the Gallican bishops argued that it was not ancient, but Pope Nicholas defended its authority, asserting that it had been

68. *Ibid.*, p. 153.

sacredly preserved in the archives of the Roman Church and that that the forged decretals of Roman pontiffs which it contained were genuine.⁶⁹

Let us now test the dogma of papal infallibility by the facts of history. Let it never be forgotten that the earliest Fathers knew nothing of the theory, neither did the first seven ecumenical councils.⁷⁰

There have been errors endorsed by popes. Zephyrinus and Calixtus both taught the heresy of Patripassionism⁷¹ The Roman historian McSorley admits much of the charge against Calixtus.⁷²

Liberius subscribed to an Arian creed, and addressed the Arians of Egypt as brethren and fellow bishops.⁷³ Arianism is considered as heresy by Catholics. McSorley defends Liberius in these terms, "Of Liberius we know little more than the two facts that he was exiled by the Emperor Constantius for his refusal to condemn St. Athanasius, and that after his death his orthodoxy became the subject of long and fierce dispute."⁷⁴ Again from the same author, "The controversy was occasioned by the statement of certain writers, including St. Jerome, who affirmed that the pope was allowed to return from exile only after he had signed an Arian formula. Such an act under compulsion would not, of course, involve papal infallibility—a circumstance overlooked by many who have attached undue importance to the controversy."⁷⁵ But evidently his contemporaries thought his action made an heretic of him. Since they lived much closer and were much better acquainted with the facts in the case, would not more credence be given to their sentence than to those removed from the incident by many miles and years? They did not discuss the bearing of the incident on the pope's infallibility, because such was not claimed or admitted for him at that time. But notice how lightly the pope's integrity is treated by a Catholic historian. To sign an Arian creed against his convictions just so he could be released

69. Schaff, *Our Fathers Faith And Ours*, p. 257.

70. *Ibid.*, p. 274.

71. *Ibid.*

72. *Op. cit.*, p. 53.

73. Schaff, *Our Fathers Faith and Ours*, p. 275.

74. *Op. cit.*, p. 76.

75. *Ibid.*, Footnote.

from exile and resume his place is as strong an argument against papal infallibility as could be adduced. Yet McSorley says that signing a creed under compulsion would not argue against infallibility. A pope in exile contending for his convictions could make a greater claim for infallibility than one in the papal chair that had signed a creed against his convictions. He was either an heretic or a false teacher, either of which would explode the claim. Can one conceive of Christ or Paul so doing?

Zozimus pronounced Pelagius, who was an heretic, orthodox after his predecessor Innocent 1 had condemned him as an heretic.⁷⁶ McSorley tries to defend Zozimus in the following quotation, "When Celestius and Pelagius were condemned at Carthage in 411, they misrepresented things to the pope so skillfully that he wrote in their behalf to the African bishops; but later he condemned Pelagianism . . ."⁷⁷ Does it not weaken the value of an infallible teacher to know he can thus be deceived and uphold heresy as a result of the deception? Why not develop for him the gift of discerning spirits exercised by some in the church in the first century?

Honorius 1 was condemned as a heretic by the sixth ecumenical council in 681, and by Leo 2.⁷⁸ The decision was approved by papal delegates at the council and repeated by the seventh and eighth ecumenical councils meeting in 787 and 869, both of which were presided over by papal legates. Graham says, "The decrees of a General Council, on the other hand, are an infallible witness to the Catholic rule of faith. . ." Again, "Furthermore, although the authority of a Council is essentially the same as that of the Pope, there is an impressiveness about decisions issuing from such an assembly more arresting to men's minds than that of a single voice, however exalted."⁷⁹ If a general council cannot err, Honorius was an heretic. But Honorius was a pope. So either the pope was an heretic, which proves him fallible; or the council was wrong in pronouncing him an heretic which proves the council was fallible. Take either one you wish and it ruins Catholic

76. Schaff, *Our Fathers Faith And Ours*, p. 275.

77. *Op cit.*, p. 108.

78. Schaff, *Our Fathers Faith and ours*, p. 275.

79. *Teaching of the Catholic Church*, V. II, p. 724 ff.

rational reader fail to see that this council's wrangling over a pope's being an heretic proves that the idea of papal infallibility teachings, for they argue for the infallibility of both. Can any was not then held? Would a modern council meet and condemn a pope for heresy when they say themselves that this would be the death knell to their system? The fact that they even discussed the matter officially proves they did not hold to the dogma of infallibility now held.

Conway attempts a defense of Honorius by saying that at most he merely indirectly encouraged heresy by failing to condemn it. He is accused of "permitting the immaculate faith to be stained." Again, it is argued he could have been an heretic in person without affecting the dogma of infallibility, since he was not defining a doctrine for the whole church.⁸⁰ Think of claiming infallibility for one who was an heretic in person, one who allowed the faith to be stained, and one who would not oppose error. Of what merit to the church could an infallible head be who so conducts himself? Again it appears somewhat strange that the modern Catholic theologian can see such a clear exoneration for Honorius when his contemporaries, and those who lived immediately thereafter, thought he was an heretic. The truth is that in Honorius' day a Roman bishop was not considered infallible any more than any other bishop. When Honorius did that which was considered heresy they immediately accused him as they would have anyone else. But since that day the dogma of papal infallibility has been defined and enjoined, therefore Honorius must be defended regardless. Why Catholic authors do not have the integrity to so admit is a strange phenomenon. To be sure the Catholic system would collapse, but should the defense of a false system come before moral integrity?

In 1590 Pope Sixtus 5 brought out a revision of the Latin Vulgate which he declared to be true, valid, authentic and certified to be used above question in all private and public discussions.⁸¹ He further stated that in order to preserve the edition from error, he had made it with his own hand. Can you imagine

81. Schaff, *Our Fathers Faith and Ours*, p. 277.

80. Conway, *Op. cit.*, p. 173.

the chagrin when upon appearing it was found to have approximately two thousand errors in it? Cardinal Bellarmine suggested that all the Sixtine copies be destroyed and a new edition be issued under Sixtus' name. The new edition appeared under Clement in 1592. The errors in Sixtus' original edition were charged to printer's errors, but Bellarmine admits in his autobiography that the mistakes were Sixtus'.⁸² Could one think of a time when one should exercise infallibility, if he were in possession of it, more than when he undertook to translate the Sacred Scriptures? Has the world ever witnessed a greater paradox than an infallible pope making a translation of the Bible undertaken, according to his testimony, that it might be free from error, and then when it appears be marred by two thousand errors? But what is such a minor quibble from a Protestant? Leave it to the theologian, he will fix it for the deluded Catholic!!

Papal Schisms. Edgar discusses several papal schisms that have rocked the entire structure of Catholicism.⁸³ Only two or three can be mentioned here. The reader is cited to Edgar's book for a fuller discussion. Formosus was elected to the papacy in 893 by bribery. He had sworn to John the eighth that he would never revisit Rome. Hence, he was guilty of perjury. He, as bishop of Porto, was not eligible to become Bishop of Rome, but he became such and remained until his death. His successor, Stephen, who succeeded him in 896 was bitter toward the memory of his predecessor. He unearthed the body of Formosa and placed it before a Roman council. He then asked the lifeless body why he had, as bishop of Porto, usurped the Roman See. Then all his acts while he was pope were rescinded. The corpse, probably being unable to make a satisfactory reply, was stripped of his burial clothes, had his fingers and head cut off and without any funeral honors was thrown into the Tiber River. Such was the dignified action of an infallible viceroy from heaven with the approval of a holy Roman council. Could anyone with the greatest stretch of the imagination think God would approve of such dis-

82. Salmon, *op. cit.*, p. 227.

83. Edgar, *Variations of Popery*, (Stevenson and Owen, Nashville, 1855), p. 74ff.

graceful action? What became of all the infallible utterance of Formosa? Did Stephen regard the pope as infallible, and God's mouth piece upon earth? If so, how could his conduct be explained? Does one pope have the right to undo what a former one has done?

But Stephen had difficulties also. The Roman people, being unable to tolerate him, threw him into a dungeon where he was strangled. Barious, a Catholic, says he entered as a thief and died as he deserved by the rope. Stephen was unacquainted with the first elements of learning. Think of God's representative on earth being a thief, and unable to read.

The Great Western Schism lasted for about fifty years. Briefly it is as follows. Clement 5 was a French Archbishop before his election to the papacy. He moved the papacy from Rome to Avignon in France where it remained for seventy years. This is called the "Babylonian Captivity of the Church." When Gregory II became pope he decided to return the chair to Rome. After his death the following year the Italians demanded an Italian pope. While sixteen cardinals were in conclave trying to decide on a pope, a crowd of Italians invaded the Vatican demanding the election of an Italian. The result was the election of Urban 6. While they were waiting for the arrival of Urban, Cardinal Teboldischi was clothed with the pontifical robes and presented to the people as pope. When Urban arrived he was reelected. The French cardinals denied the validity of the election charging it had been done under pressure. They then proceeded to elect Clement 6. For almost a half century these and their successors claimed primacy for themselves and anathematized each other. After several years of such disgraceful procedure for the "infallible church" which has always been "unified and free from schisms," a general council was summoned at Pisa. At this council a third pope was selected. Now there were three successors of Peter all claiming to be the head of the church and each anathematizing each other. McSorley says, "This disastrous con-

dition, the source of many grave evils, lasted until the Conciliar Movement brought about the election of Martin 5 (1497)."⁸⁴

It is clear that if the cardinals can elect a pope one of these men was pope. But which one was it? When the Council of Constance met in 1414 it was unable to determine which of the three rival claimants at that time was pope. The rival claimants at the time were John, Gregory and Benedict. The impracticability of ascertaining who was the rightful pontiff has been admitted by some of the ablest Catholic theologians, such as Gerson, Antoninus, Bellarmine, Andilly, Maimbourg, Alexander, Mezeray, Daniel, and Moreri.⁸⁵ If this general council could not determine who the rightful pontiff was, how can the present church be sure? The only answer is, the church has spoken. Thus we see that every statement is undergirded by the very thing that is being denied. One wonders who represented Christ during this half century of confusion.

Another interesting sidelight is the fact that the Council that ended the schism and made Martin the pope stated that a pope is inferior to a general council. McSorley says, "Martin 5 never expressed any opinion about the acts of the council as a whole; but in its last session (1418) he gave his approval to all that had been decided in matters of faith in proper canonical form. The decrees of the earliest sessions, therefore, are not regarded as the official teachings of the Church."⁸⁶ To be sure; could papal infallibility be reconciled with this? Yet it is claimed that papal infallibility has always been the teaching of the church.⁸⁷ If so, why could a council representing the entire Catholic sect contend that the pope is subordinate to a general council? If anything is clear, it is that "infallibility" failed for the purpose intended during this crisis. Why have an infallible head if there is no organ in the church who can during a conflict determine who he is? Could there not occur another schism comparable to this one and last for an hundred instead of fifty years? These are only samples of

84. *Op. cit.*, p. 488.

85. Edgar, *Op. cit.*, p. 92.

86. *Op. cit.*, p. 502.

87. Conway, *op. cit.*, p. 162.

the chisms that have embarrassed the Catholic church. If they respond that the protestant world has suffered more, let it be admitted. But Protestants admit it and Catholics deny it. Protestants know that as long as the church is composed of men there will be mistakes, hence they are admitted and sometimes corrected, but they in no wise deny the heinous things that have happened in times past like Catholics do.

Popes have condemned scientific knowledge as heresy. There are a number of cases that could be cited, but the nature of this study will allow only a few. One of the most notable examples of this is found in the condemnation of the Copernican theory that the sun is the center of our solar system and that the planets revolve around it instead of the old theory that the earth is the center and that the sun revolves around it. Galileo, the scientist, was ordered to remain silent regarding this theory and was later condemned as "vehemently suspected of heresy." The index of 1704 forbade "all works that teach the mobility of the earth or the immobility of the sun."⁸⁸ Today the Copernican theory is accepted as scientifically sound, and the church was in error when it condemned it. But Catholics counter by saying all at that time accepted the erroneous position. To be sure, but they were wrong and admit it. Why does not the Catholic Church do the same? Again, it is argued that since the church does not have jurisdiction outside the realm of faith and morals, that even if the church did err that would not militate infallibility. That is wonderful information. Why did the church interfere if it was out of their jurisdiction? Again, what is infallibility worth if the pope cannot determine his sphere of jurisdiction? But it needs to be pointed out that the church was interpreting the meaning of the Scriptures. Several scriptures were used to prove the immobility of the earth. Anytime one attempts to determine what the Bible teaches that brings it into the realm of "faith." Galileo was condemned for holding to a scientific theory that he claimed did not violate the teachings of the Scriptures, while the church contended it did. Is it the capacity of the church to interpret Scrip-

88. Schaff, *Our Fathers Faith and Ours*, p. 283.

ture? If it is, how would one defend the church in here interpreting it wrongly? This is precisely what she did. She argued that the Copernican theory violated the Scriptures, then when progress forced her to accept it, she refused to admit she erred. There is only one thing that could be more embarrassing to Catholics and that is to argue that she condemned a man when it was not in her province to do. Either is fatal to infallibility. Salmon has proved beyond a doubt that the pope was behind it all.⁸⁹

Then finally, some of the world's greatest monsters have been popes. Catholic scholars do not deny this accusation, but reply that infallibility does not demand impeccability, *i.e.*, the pope is not infallible in private life, but only as he speaks *ex Cathedra*. Only one example will be given. Alexander 6 obtained the papacy by bribery and always lived in fear that his election would be investigated. "His passions, irregular and brutal could find gratification only in enormity." He formed an illicit connection with a widow in Rome, then after her death he carried on the same relations with her daughter. Later he committed incest with his own daughter, Lucretia, whom he shared with his son. One author has said that Lucretia was Alexander's daughter, mistress, and daughter-in-law.⁹⁰ He had a family of illegitimate sons and daughters for whose benefit he sold many church offices and favors. He murdered most of the cardinals that elected him and seized their estates. The occasion of his death was typical of his activity. He and his son invited the cardinals to a banquet where they planned to poison their wine and seize their property. By mistake the poison wine was handed to father and son, thus The pope perished a victim of his own machinations. Who can imagine such a beast acting *ex cathedra* in the name of Christ? To argue there was a Judas in the apostolic number will not suffice, for this man was a monster when elected.

How could such a depraved mind define a moral issue? There is little need to argue that a pious, educated Christian gentleman with an open Bible in his hand can not come closer to God than by submitting to the authority of such a monster. Why would

⁸⁹. *Op. cit.*, p. 205f.

⁹⁰. Pontanus, Quoted in Edgar, *op. cit.*, p. 118.

God allow such a person to be elected when there were no doubt many pious men available? It is one of the strongest arguments against Romanism that the cardinals would elect such a character as the head of the church, especially considering the means by which he was elected. How could the Catholic Church be called *holy* by any stretch of the imagination with a pope and college of cardinals like those? What about *tradition* that has come down to us through hands like these? Could it be trusted? This is only one of the periods when the Catholic Church was dominated by demons. Who could help but doubt that any decision made by men like these would be for selfish motives, and not for the good of mankind?

I close this chapter by saying, nothing could ever be accepted with as much evidence against it as there is against the dogma of papal infallibility. Unquestionable authority alone is the grounds upon which Catholics must accept the doctrine. The church is infallible, the church has said the pope is infallible, therefore he must be infallible. That is Catholic argument regardless of the evidence of the Bible and history. If this author could be assured that every reader would honestly examine the evidence that he has marshalled against the theory he could rest assured that no student and thinker would ever accept the theory.

CHAPTER III

The Seven Sacraments

The Catholic system has developed seven sacraments through which they believe divine grace comes to man. The priest performs his ministry chiefly through these sacraments.

The word "sacrament" does not appear in the English Protestant versions of the Bible, but it is used to translate the Greek word "musterion," which is translated "mystery" in the Protestant versions.

According to Gibbons a sacrament is "a visible sign instituted by Christ by which grace is conveyed to our souls. Three things are necessary to constitute a Sacrament, viz.—a visible sign, invisible grace and the institution by our Lord Jesus Christ."¹ For a lengthy discussion the reader is referred to the book, *The Teachings of the Catholic Church* in the chapter "The Sacramental System." In addition to the three-fold criterion of Gibbons there must be a minister to administer the sacrament with the intention of doing what the church teaches on that particular sacrament. Please keep these requisites in mind during our study of the Sacramental System.

The system of sacraments as taught by Catholics is not taught in the New Testament. While it is admitted that both the sinner and the Christian need the grace of God, such grace does not necessarily come through outward signs and symbols as the Seven Sacraments of Catholicism. The Greek word "charis" from which we get the English "grace" means the loving kindness and favor of God. Surely, it is only through this the sinner can be saved, but in Romans 5:21 Paul says, "grace reigns through righteousness." The word righteousness in that context means the system that makes one righteous, or any integral part of that

1. *Op. cit.*, p. 218.

system designed for a particular end or purpose. Anything one does as a part of that scheme for the redemption of man, will be a recipient of grace. Moral living, worshipping, thinking, etc., are all parts of this system. So any time one obeys a command of God, regardless of its nature, he will receive grace. It might be eating the Lord's Supper or being baptized, or it might be visiting the sick, caring for an orphan, or a private worship service.

There is a lesson in John the sixth chapter germane to this discussion. Jesus said, "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed."² It is evident that the latter use of the word "meat" includes all that is included in salvation. It is used as an equivalent to "grace" in Romans 5:21. In the same context He uses the word "bread" in the same broad sense. "Then Jesus said unto them, verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world."³ . . . "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, how can this man give us his flesh to eat? Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and

2. vv. 26, 27.

3. vv. 32, 33.

I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever."⁴

It is evident that the needs of both sinner and Christian are inherent in the words "meat" and "bread" as here used by our Lord. It is also made clear that one must eat "Jesus" in some sense. He explains it in v. 35 of the same setting. It reads, "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." But this is also the death blow to the sacramental system of Catholicism. One partakes of Christ by "coming to Him" and by "believing on Him." Hence, anything one does in believing on Christ or in coming to him, is called by Jesus as eating this "bread" or to change the picture, is receiving God's grace. Therefore, God's grace comes to man when he does what he is told to do by the Bible, and not by participating in a number of sacraments. That this obedience includes some of the things Catholics call sacraments is not denied, but if all seven of the sacraments had scriptural authority, there would be many things not listed in them that a sinner and a Christian must do, *e.g.*, singing, attending the public assemblies, caring for the widows and the orphans, etc. But all these bring the grace of God when one is a Christian. The Seven Sacraments would too narrowly restrict the flow of God's grace to man. Let it be clearly understood that this argument would not discount the place in God's system held by some things the Catholic terms sacraments—as the Lord's Supper and baptism—but it is the sacramental system that is being challenged as not having scriptural authority. Each of the seven sacraments must now be examined individually.

The Sacrament of Baptism

The most important sacrament to the Catholic is baptism. Gibbons argues that it can be done by sprinkling, pouring, or immersion.⁵ This is wrong because the Greek word "baptizo" is de-

4. vv. 48-58.

5. *Op. cit.*, p. 228.

finied by Thayer, "1. To dip repeatedly, to immerge, submerge. 2. To cleanse by dipping or submerging, to wash, to make clean with water." Gibbons says our Lord never prescribed the form of baptism. But the form is inherent in the word. The word demands a dipping. Gibbon further says that baptism was administered by infusion and aspersion in primitive times. If by this he means the first century, he cannot prove it. There surely is no example of such in the New Testament, and surely Gibbon should have known that. Scholarship has spoken on the meaning of the Greek word, and with unison they define it "immerse." The man does not live that can take the Bible and prove anything was practiced in the first century except immersion. Why men continue to so practice is a mystery to this author. An appeal is made by Gibbon to the conversion of the Philippian jailor. If one will read the context he will never again believe that there is the remotest indication of sprinkling. In Acts 16:30 the jailor brought Paul and Silas out of something. The preachers then spoke unto them the word of the Lord. Then in v. 33 the jailor was taken and baptized, and then v. 34 states the jailor brought them into his house. Those who practice sprinkling all with one accord use this passage as indicative of their practice, but even the hastiest of readings will show that the baptizing was not done in the jail. Again it argued that the three thousand could not have been baptized (immersed) in one day. This is questioning the credibility of the Scriptures. The Bible says three thousand were baptized, and baptism means immersion. But to show that this is not impossible, nor even improbable, in 1879 at Ongole, India, two thousand, two hundred and twenty-two Telugu converts were baptized on a single day by six ministers. The ministers worked two at a time, and the service was completed with all due solemnity in nine hours.⁶

The following quotation really gives the truth on it. "For several centuries after the establishment of Christianity baptism was usually conferred by immersion; but since the twelfth cen-

6. H. C. Vedder, *A Short History of the Baptists*, (The American Baptist Publication Society, Philadelphia, 1907.), p. 14.

ture the practice of baptising by infusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than baptism by immersion."⁷ Although this author would not agree that the Catholic Church baptizes when she sprinkles, the above statement is true from an historical point of view.

All who practice sprinkling should take notice of that statement. Since the modern denominations grew out of the Catholic Church, either directly or indirectly, that is where they must look for authority for sprinkling; the Bible does not teach it. All standard church historians unite in stating that the practice was immersion in the first century.

Besides the meaning of the Greek word translated "baptize" and the testimony of all early church history, there are a number of incidental circumstances that all point to immersion. (See Acts 8:38, 39; Matt. 3:16 Jno. 3:23; Rom. 6:3, 4.) There is no sound evidence from any field of evidence supporting sprinkling or pouring. The only evidence for a Catholic is the infallibility of the church.

Not only is the Catholic wrong on the *action* of baptism, but they are also wrong on the *subject* and the *design*. When Catholics baptize an adult they teach him to believe in Christ, repent of his sins, and to be baptized for the remission of his sins. However, they also, and in every case if they can, baptize infants. There is no scriptural authority for the baptizing of infants as is admitted by the Catholic theologian John B. Murphy, "Is it right to baptize them (infants) at all? There is no direct answer to this question in the Scriptures, but there is no mistaking the directness of the answer supplied from tradition."⁸ This is not only an honest admission, but it is the truth. If one takes the Bible only he will find no authority for infant baptism, but when he goes to tradition there is evidence that it was done as this was one of the early departures from the divine order. Catholics have a consistency here that Protestants who sprinkle infants do not have. Catholics admit there is no Bible authority for it, and appeal to

7. Gibbons, *op. cit.*, p. 228.

8. *Teachings of the Catholic Church*, V. II., p. 794.

tradition; while Protestants reject tradition, at least in the Catholic sense, yet practice it without scriptural authority. Surely any cultural Protestant can see the vulnerability of such a defense of infant baptism. Not only is the authority absent for infant baptism, it is incompatible with the general tenor of Christ's scheme of human redemption. The conditions of accepting Christ demand ability to hear and learn, to believe, to repent, and to confess Him. Infant baptism originated in the Catholic dogma of original sin that will shortly be examined. If "infant sprinklers" had their way there would never be another penitent believer baptized, yet Jesus and His apostles never authorized anyone but a penitent believer to be baptized.

Catholics are not only wrong on the *action* and *subject* of baptism, they are wrong on the *design* as a few quotations will reveal. "In the first place, it is a rite that regenerates man; for Christ tells us that by it a man is born again. Secondly, this regeneration which begins a new life in the soul ensures the salvation of the baptised person; for St. Paul tells us that Christ saved us by the laver of regeneration and renovation of the Holy Spirit. Again, baptism not only produces this new life in us, but it kills sin in us, as St. Paul tells us that all who have been baptised are dead to sin."⁹ This is evidently what Murphy meant then when he said one must be baptized in order to be saved. That baptism stands between the penitent sinner and salvation the Bible abundantly affirms, but that it puts the new life into a sinner or destroys sin in us is not taught, unless by the latter is meant that it brings a remission of past and alien sins, which is evidently not what is meant. The gospel is God's begetting power¹⁰ and not baptism. The new life is begun when the word of God takes hold of a sinner's mind and begins to change his thinking, his purposes, and his life, while baptism changes the relationship by putting one into Christ; it does not put life into the sinner. Baptism does not save *per se*, the blood of Christ saves a sinner from sin. This is a point wherein both Catholic and Protestant are in error. The Catholic says that baptism

9. Murphy, *Teachings of the Catholic Church*, V. II., p. 767f.

10. 1 Cor. 4:15.

saves and puts new life into a sinner; the Protestant says Christ's blood saves and that baptism plays no part and is therefore non-essential. Both positions are wrong. Water baptism is a command of God that stands between a sinner and the efficacy of Christ's blood which saves. Baptism then saves as repentance and other commands save, *i.e.*, by being a step in God's plan to deliver one from sin. Because baptism is the consummating act in this plan either too much or too little emphasis has been placed on it throughout the ages. It needs to here be stated that when Protestants oppose the position of the Churches of Christ on baptism they are in reality opposing the Catholic position which the Churches of Christ, in general, deny as vociferously as Protestants. The Bible teaches that baptism is a command that stands between the sinner and Christ. It saves as it is a command to be obeyed. As far as there being intrinsic power contained in water, the Bible does not teach it.

Catholics deny intrinsic virtue to water in baptism,¹¹ but again the practice and the theory do not coincide. Philip Schaff says that as early as Tertullian there was a leaning toward the magical operation of the baptismal water.¹² A quotation from Murphy makes it hard to believe that Catholics do not believe there is efficacy in water.¹³ "Though water of any kind was used for the administration of this Sacrament, the custom and blessing the water is of very great antiquity, and soon became universal in the Church. And very naturally so, because the water which is used in baptism is raised by the work of the Holy Spirit to the dignity of an instrumental cause of our regeneration, and as such is fittingly hallowed by a blessing. We find this custom frequently referred to by the Fathers, and we have today a prayer of very great antiquity in our liturgy—deriving from the writings of the Fathers, and of St. Ambrose in particular—which is used for the blessing of the water in the baptismal font on Holy Saturday and

11. Gibbons, *op. cit.*, p. 227.

12. *History of the Christian Church*, (T. and T. Clark; Edinburgh, 1884). vol on ante-Nicene Christianity, v. I, p. 253.

13. *The Teachings of the Catholic Church*, V. II, p. 770f.

the Vigil of Pentecost. As it is very long we shall quote but a portion of the beautiful prayer:

"May this holy and innocent creature (the water) be free from all the assaults of the enemy, and purified by the destruction of all his malice. May it be a living fountain, a regenerating water, a purifying stream: that all those who are to be washed in this saving bath may obtain, by the operation of the Holy Spirit, the grace of a perfect purification. Therefore I bless thee, O creature of water, by the living God, by the true God, by the holy God, by that God who in the beginning separated thee by his word from the dry land, whose Spirit moved over thee . . . Do thou with my mouth bless thee clear waters: that besides their natural virtue of cleansing the body, they may also be effectual for the purifying of the soul."

The reader must judge for himself of the attitude the ones repeating this prayer sincerely must hold toward the waters in which a sinner is to be baptized.

Catholics teach that baptism saves from both original and actual sin. When one is properly baptized God remits the sins that he has committed, but the sinner is not responsible for Adam's sin. Miller argues at great length to prove that the sinner is responsible for Adam's sin.¹⁴ The chief proof text used is Romans 5:12-14 which reads, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." The death contemplated in this context is physical death only. Vv. 17 and 18 suggest that all that Adam did Christ undid, plus other blessings. As Adam's transgression brought physical death, Jesus resurrection assured all of a resurrection from the dead. Would any student take the position that everyone's sins would be forgiven simply because of Christ's obedience? But Christ's resurrection has assured all of a

14. *The Teaching of the Catholic Church*, V. I, p. 338f.

resurrection, just as Adam's death brought death upon all his posterity. First Corinthians 15:21, 22 is a parallel passage. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Salvation from sin is not contemplated in the passage. Paul is arguing that Christ's resurrection, assuring all of a resurrection, undid what Adam did in bringing physical death on man.

Throughout the Bible men are regarded as being responsible for their own sins, and occasionally for their children's sins, but never for their fathers except as they were punished by being denied privileges, etc. In Matt. 18:1-3 Jesus does not view children as sinners. It reads, "At the same time came the disciples unto Jesus saying, who is the greatest in the kingdom of heaven? and Jesus called a little child unto him, and set him in the midst of them, and said, verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Would it make sense to tell men that they must change and become as little "sinners" before they can enter the kingdom? It is evident that the model set before these men, who were not evil men themselves, was a little child. Again in I John 1:7 John says, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Surely Catholic people think the blood of Jesus has cleansed all Catholics from sin. Notice John says the blood cleanseth from "all sin." If then one is cleansed from all sin, that would include the Adamic sin if one were guilty of it. Then if one were cleansed from the Adamic sin, how could he transmit that guilt to his children? If Catholic people claim they are cleansed by the blood of Jesus, then they must admit they are cleansed from all sin, because that is the degree to which Christ's blood cleanses. But if they are cleansed from all sin, which would include the Adamic sin, how could they teach that their children were guilty of the Adamic sin? Either one of two things is true. Either Catholic people have never been cleansed by the blood of Christ, or else their children are not guilty of the Adamic sin. This author does not believe that the Adamic sin is

present in one to be forgiven, but if it were Christ's blood would cleanse it from him and purify his children in that respect. Try to reconcile the following quotation with that passage, "But everything derived from him comes to us by the way of physical generation whereby human nature is handed on from father to son. Hence, original sin, just as every other human inheritance, comes to us by this channel."¹⁵ In harmony with that statement how could Jesus and Mary have been free from sin? There is no indication that Mary was sinless, but Catholics maintain she was. But if sin is inherited Mary would have been a sinner, and so would Christ.

The idea of original sin has led to many ideas and practices foreign to the New Testament. A few are listed.

"1. No infant should be baptised in its mother's womb, as long as there is a probability of its being born alive.

2. If, in childbirth, the head of the infant emerges, and the infant is in imminent danger of death, it must be baptised on the head.

3. If some other member, such as the hand, emerges, and a similar danger exists, the infant must be baptised conditionally on that member; the person who baptises saying: 'If thou art capable of being baptised, I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost.' The reason why the conditional clause is inserted is that we cannot be sure if the washing of such a member as the hand is a true washing of *the body*. Should the infant (so baptised conditionally) be born and live, it must be baptised conditionally in this way: 'If thou art not baptised, I now baptise thee,' etc. Should the baptism administered previously not have been true baptism, owing to the absence of a washing of the body, it is now made certain. The necessity for the condition expressed in the words 'If thou art not baptised' arises from the fact that we must not attempt to repeat the administration of his Sacrament. However, unless a new necessity arose, this second conditional act would be done by a priest.

4. If a pregnant mother dies, and the foetus is extracted, it

15. *Ibid*, p. 350f.

should be baptised if alive; if there is doubt as to its being alive, it should be baptised conditionally—"If thou art capable," etc.

5. A foetus baptised in the womb should be baptised conditionally after birth—"If thou art not baptised," etc.; this conditional act would, unless a new necessity arose, be done by a priest.

6. All abortions, at whatever period of pregnancy they may occur, should be baptised if they are alive, and should be baptised conditionally (if thou art capable) if there is doubt of their being alive."¹⁶

It would be more than a waste of time, it would be an insult to the intelligent reader of the Bible to take the time to say there is nothing remotely akin to such extravagances in the Bible.

Catholics teach that an unregenerated child is deprived of the joy of heaven though it is not punished with the torments of hell.¹⁷ There is not a hint of any such teachings in the New Testament. It is impossible to harmonize this concept with Jesus' teaching about the status of children in Matt. 18: 1-3; 19: 13-15.

The baptism of the Great Commission of Jesus is a burial and a resurrection in water of a penitent believer in the name of the Father, the Son, and the Holy Spirit unto the remission of sins.¹⁸

The Sacrament of Confirmation

Gibbon gives a succinct definition of this sacrament in the following words, "Confirmation is a Sacrament in which, through the imposition of the Bishop's hands, unction and prayer, baptized persons receive the Holy Ghost, that they may steadfastly profess their faith and lead upright lives."¹⁹

G. D. Smith in the chapter entitled "The Sacrament of Confirmation" discusses the sacrament more fully.²⁰ He says that normally at about seven years of age one is to be confirmed. In this act the Holy Ghost imparts unto him gifts of wisdom, understanding, counsel, fortitude, knowledge, piety, fear of the Lord, etc. He explains that *baptism* makes babies, *confirmation* makes

16. *Ibid.*, p. 790f.

17. Gibbons, *op cit.*, p. 224.

18. Acts 2:38; Mk 16:15, 16.

19. *op. cit.*, p. 230.

20. *The Teachings of the Catholic Church.*

adults. This is the general idea of the sacrament of confirmation. Since according to Romanism baptism puts life into a man and makes him an infant in Christ, so confirmation imparts other valuable supernatural gifts to strengthen and equip him for the obligations of a Christian, and enables him to be a witness for Christ.

Smith further says, "And yet he remains only a child in the supernatural order until the moment comes in which, so to speak, he takes the *toga* of public life in the church. And this is the stage marked by the Sacrament of Confirmation. Ever since his baptism he has been a member of the Church, a son of God, a citizen of the City of God, and has enjoyed all the privileges of that status. But it is only in Confirmation that he receives the charge and the strength also to shoulder its responsibilities, to fulfill those obligations in the eyes of the world which rest upon him, not merely as a son of God, bound already by his Christian duties toward God and men, but as a mature and officially accredited citizen of the one holy, Catholic, and apostolic Church."²¹ This quotation shows the meaning and the value of this sacrament to the Catholic.

The word "confirmation" is a perfectly good word and is used in the Scriptures in the sense of brethren strengthening and encouraging other brethren. But Catholic theologians have misapplied the Scriptures in hunting passages that teach their idea of the sacrament. Smith in attempting to give Scripture for this sacrament begins by arguing that the Holy Ghost was present and guided certain ones in the Old Testament. He mentions His part in Elizabeth's testimony of Christ, Mary's giving birth to Jesus, Jesus' annointment with the Spirit, the promise of the Spirit to the apostles, their receiving it, Cornelius receiving it, the Samaritans and the Ephesians receiving it, and the promise of Him to all who obey the Lord.

It is lamentable that educated men could be so dull as to misunderstand this issue, or could be dishonest enough to attempt to uphold a doctrine by the misapplication of Scripture.

21. *Ibid.*, p. 805

No Bible student would dare question the presence or the work of the Holy Spirit. But to fail to appreciate his office and work is but to engender error and confusion. There have been different measures or dispensations of the Spirit as a study of the New Testament will reveal. Jesus had the Spirit without measure.²² By this we understand that there were no restrictions or limitations on Jesus use of the power of the Spirit. The Spirit with all his aid, comfort, and power was at Jesus disposal as a study of the life of Jesus will demonstrate.

Jesus promised the Spirit to the apostles in a special dispensation and for special purposes.²³ These purposes calling for the special measure of the Spirit were, 1. to bring to the apostles memory things he had taught them during His public ministry, 2. to guide them into all truth, or to teach them all things, 3. and to show them things to come. This promise of the Spirit had been made to them shortly after their call, but had not been as fully explained as it is here explained. This conversation took place on the night of Jesus' betrayal. Then after the resurrection and just prior to the ascension He bade the apostles tarry in Jerusalem until the promise was fulfilled. If the reader will turn to the second chapter of the Acts of the Apostles and follow the New Testament narrative he will see this promise fulfilled and be able to appreciate what the Lord meant by the promise of the baptismal measure to the apostles. Since the apostles were Christ's plenipotentiaries they were to be miraculously guided in preaching and writing the Gospel, in establishing churches, in confirming the Word, and in solving the problems incidental to the infant church. The results of this special dispensation enjoyed by the apostles continue not in earthly successors to the apostles, but in their written word. Catholics claim that Catholic bishops are successors to the apostles, but they strip them of all the miraculous powers exercised by the apostles, and of course Peter said one had to be a witness of Christ after His resurrection before he could be an apostle.²⁴ Lit-

22. John 3:34.

24. Acts 1:22.

23. Matt. 10:16-20; John 14: 26; 16:13.

tle things like these do not phase an "infallible church" in her activity.

There is another measure or dispensation of the Spirit mentioned in the New Testament differing from the one just discussed, though it is miraculous in nature and temporary in design. During the early years of the church's history the gospel existed only in spoken form. The minds of the apostles and prophets were the depositories of the revelation of Christ. This fact, with the attendant obligations, was the reason for the special measure given the apostles. When congregations were established in the first century, their problems of procedure were solved easily as long as an apostle or prophet was present to settle the issues as they arose. However, in the absence of inspired men, many knotty problems arose. As these problems arose there arose a need for stationary arbiters and guides of an infallible nature. In view of this need a temporary arrangement was ordained by God to guide the infant congregations until the written revelation was completed which would then serve as the criterion. The arrangement was: certain men in the local congregations were chosen, and after the apostles had laid hands on them they received powers. These powers are enumerated in 1 Cor. 12:1-10 and the purpose of them is given in Eph. 4:11-14, "And he (Christ) gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ . . ." Paul here recognizes a three-fold need—the work of the ministry, the edifying of the body of Christ, and the perfecting of the saints. In the absence of the written word, which today cares for these needs, these needs were cared for during the interim with these miraculous gifts. The examples of the Samaritans and the Ephesians receiving the Spirit are examples of this kind, and not at all what Catholics claim. In the absence of a better term we style this "the laying on of hands measure of the spirit."

Then finally there is the promise of the Spirit to all who are

obedient children of God. In Acts 5:32 Peter says God gives the Spirit to all them that obey Him. This gift, though not a miraculous one unless one would call anything above man's understanding a miracle, is not to be minimised. Every child of God has received the Spirit, but the issue is, does he have the same measure or dispensation as the apostles and early brethren who possessed the gifts already mentioned? If one is prone to brush this reasoning aside with the assertion that it is the same Spirit and all have Him alike, let him remember Paul's statement in 1 Cor. 12:4 "Now there are diversities of gifts, but the same Spirit." A Protestant once told this author that he had the same Spirit that Paul had, but that he could not do what Paul could do. Indeed, that is precisely the issue! The Spirit is the same in all instances, but His gifts differ.

Catholics recognize this distinction as the following quotation will confirm, "A study of the Acts accordingly reveals two types of confirmation; the extraordinary or the super-sacramental, which appears with greater prominence, and the normal or sacramental, of which the indications are casual and rare.²⁵ In the extraordinary are listed the apostles and Cornelius, and in the ordinary are listed the Samaritans and the Ephesians. But this is cleared up in the above discussion.

There is no instance in the New Testament of the Sacrament of Confirmation being given to any individual for the purpose claimed by the Catholic, to say nothing of the want of an example of a seven year old child receiving it. It is not denied that Christians begin by being babies and need to grow, but that spiritual life encouraged by New Testament writers comes by a studious, prayerful, pious life with the proper guidance of parents and older church members. The Sacrament of Confirmation as taught and practiced by Catholics is not taught in the New Testament.

The Sacrament of the Holy Eucharist

There are four dogmas that need to be considered in a study of the Sacrament of the Holy Eucharist. They are: the Real Presence, Transubstantiation, the Sacrifice of the Mass, and Communion under one Kind.

25. Smith, *The Teachings of the Catholic Church*, V. II, p. 815.

The dogma of the Real Presence stresses the fact that the body and blood of Christ are present in the Supper. Davis says, "In this sacrament are present the living body and blood of Christ; therefore also his soul which gives them life, therefore also his divine nature which is indissolubly united with his sacred humanity."²⁶ Again, the Council of Trent stated, "In the first place the holy Synod teaches . . . that in the precious (*almo*) sacrament of the holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and true man, is truly, really and substantially contained under the species of those sensible things."²⁷ This is a confusing way of stating that when a Catholic eats the Supper that he is not eating bread and drinking the fruit of the vine, but rather he is eating the *literal* flesh of Jesus and drink His *literal* blood. What appears to the communicant as bread and juice is not in reality, but is the flesh and blood of Christ. Catholics think that the Bible plainly stresses the Real Presence as shown in this quotation, "Among the various dogmas of the Catholic Church there is none which rests on stronger Scriptural authority than the doctrine of the Real Presence of Jesus Christ in the Holy Eucharist."²⁸

The question that naturally arises next is how and when does the bread and the fruit of the vine become the body of Christ? The Catholics have developed the doctrine of Transubstantiation as an explanation. According to this dogma when the priest consecrates the emblems the transformation takes place. Smith says, "The subject may perhaps be best approached by considering the plain signification of the words of our Lord at the Last Supper: 'This is my body'. He held in his hands something which to all appearances was bread, but in reality was not bread; in consequence of the words he had uttered it was his own body. 'The seeming bread' says St. Cyril of Jerusalem, 'is not bread, though sensible to taste, but the body of Christ; and the seeming wine is not wine, though the taste will have it so, but the blood of Christ.' What, then, had happened? All the indications of sense

26. *The Teaching of the Catholic Church*, V. II, p. 843.

27. *Ibid.* 841.

28. Gibbons, *op. cit.*, p. 235.

pointed to the presence of bread alone as before; all that in the bread which is perceptible to the senses—what we call for the sake of convenience the ‘appearances’ of bread—remain unchanged. Yet something was changed, something which lies deeper than the appearances, the ‘thing’ which normally has those appearances, which through those appearances normally manifest its presence, which is the subject of the qualities and activities, the chemical and physical properties and reactions which we associate with bread, this ‘thing’—which we call the substance—had been changed into another substance, that of the body of Christ, the appearances alone of the bread remaining. This is what is meant by Transubstantiation.”²⁹ One can easily understand why Conway observed, “This is certainly a mysterious doctrine, hard to understand, because there is nothing like it in all our experience.”³⁰ There is an admission from a Catholic that one must go against all reason and experience and accept it only because an “infallible church” has developed the dogma. If one replies that the birth and life of Christ is contrary to reason and experience, it is answered that the Bible lucidly teaches the things Christians believe about Christ, while the Bible does not teach Transubstantiation and the Real Presence. Where does he find Bible proof for the teachings in the quotation of Cyril quoted above?

Anything so unreasonable and foreign to the Scriptures does not merit a rational man’s attention, but since so many Catholics, on the authority of the church, blindly accept and follow the doctrine it must be exposed. When the Catholic theologian thinks he has the truth on a passage he says, “The passage from the Scriptures now to be considered must be understood in their obvious, literal and realistic sense.”³¹ If this attitude were followed it is evident no Catholic would ever have dreamed of the dogmas of the Real Presence and Transubstantiation when studying the substance and design of the Lord’s Supper.

The principal scripture used to argue these dogmas is the

29. *The Teachings of the Catholic Church*, V. II, p. 857f.

30. *The Question Box*, p. 255.

31. Miller, *The Teachings of The Catholic Church*, V. II, p. 882.

language of our Lord at the Last Supper. "As they were eating, Jesue took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."³² Whatever this passage means on the issue at stake, the other passages must mean; so we shall battle on this passage. Let it be observed that Miller says a passage should be considered in the obvious, literal, and realistic sense. Here Jesus sat, still in the fleshly body with His blood still circulating through His veins as any ordinary human body functions. He hands His disciples a loaf of *bread* and some *juice* and tells them they are His body and His blood. The disciples do not appear to be shocked or baffled, but as the record indicates accepted it as it was—*bread* and *juice*. If bread keeps the form of bread, the taste and smell of bread, common sense would suggest that it was bread. But the Catholic says that all these "accidents or sensible qualities of the bread, viz., color, taste, etc." were present, but that it really was the flesh of Christ. Yet Christ was sitting there in His flesh. As a parallel Conway compares turning water into wine.³³ But did not the water *actually* become wine? Did they drink water with all its "accidents as taste, smell," etc., and believe it was wine? Did not Jesus take literal water and turn it into literal wine in John the second chapter? Why sensible people could not see such a sham is difficult to understand. That Jesus could have turned the bread and juice into His body and blood is not denied, but did He? Does the passage under scrutiny teach that He did? The passage says He handed them bread and the contents of the cup and said they were His body and blood. What the Catholics eat is bread also, and whatever they drink is not the literal blood of Jesus.

The context in John the sixth chapter will not help in this issue. It is true that He there called Himself "bread" and "meat," but Jesus was not here instituting the Lord's Supper but stressing the necessity of partaking of Him which He illustrates under the figure of eating. Partaking of the divine nature through obed-

32. Matt. 26:2833. *op. cit.*, p. 254

ience to Christ is here considered. This context is far more comprehensive than just eating the Supper. It includes the entire appropriation of Christ by obedience to Him. To be sure the Lord's Supper is included, but it is not any more the topic of discussion in John six than any other duty.

It is strange that Catholics can see clearly the meaning of Jesus when He alludes to Himself as a "vine," "a door," "a lion," etc., yet teach in the face of experience and exegesis that this passage must teach the doctrine of the Real Presence. If the Catholic contention be correct at this point then human beings who eat the bread are not human being composed of flesh, for Paul wrote the Corinthians, "For we being many are all one *bread*, and one body: for we are all partakers of that one bread."³⁴ If the "bread" of that passage that refers to the loaf of the supper be flesh, then why would it not follow that Paul saying we are all bread make those who partake be turned into bread as they eat? If it is argued that this is absurd, it is readily admitted, but no more absurd than arguing that when bread is eaten it is turned into the body of Christ. Again, why do the writers always refer to the emblems as bread and the cup or something synonymously used? Why do they not call it flesh and blood?

The true meaning is that the elements used in the supper are emblematic, that is they are to represent and recall to remembrance the body and blood of Christ. The complete design of the supper can be seen by reading 1 Cor. 11:25, 26. There Paul teaches that when a Christian intelligently eats the supper he remembers the sufferings of Christ and looks forward to His second coming. Hence, the dogmas of the Real Presence and Transubstantiation are rejected because they rest upon an unnatural interpretation of the Scriptures and are contrary both to Scripture and common sense.

The next dogma relative to the Supper is that of the Sacrifice of the Mass. Gibbons says, "The Sacrifice of the Mass is the consecration of the bread and wine into the body and blood of Christ, and the oblation of this body and blood to God, by the ministry of

34. 1 Cor. 10: 17.

the Priest, for a perpetual memorial of Christ's sacrifice on the cross. The Sacrifice of the Mass is identical with that on the cross, both having the same victim and High Priest—Jesus Christ."³⁵ He further explains that the only difference is that the one on the cross was bloody, while in the Mass He is not bloody. Hence, in every Mass Catholics believe that Christ is offered again very much as He was on the cross.

In attempting to justify this dogma Catholic authors appeal to the Old Testament. Miller refers to the sacrifices of the Old Testament, the prophecy of Malachi, and from the analogy between Christ and Melchizedek.³⁶

The sacrifices of the Old Testament were types of the sacrifice Christ made when he offered Himself. That Jesus was both the victim and the priest is clearly stated in the Hebrew letter. There is no question as to Christ's being the sacrifice that takes away the sins of the world. The prophecy from Malachi 1:11 says there will be something different from the Jewish sacrifices. Indeed it is and far from the Catholic dogma of sacrificing Christ daily. Rom. 12:1 reads, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." This is the manner of sacrifice connected with the Christian religion—a dedication of ones heart, soul, and life to Christ and His work.

The analogy between Melchizedech and Christ is not presented with much fervor. Even Miller says "Intrinsically and as a purely Scriptural argument this may seem defective."³⁷ It is argued, based on Genesis 14:18, that Melchizedech sacrificed bread and wine, and since Christ is a priest after the order of Melchizedech, the only time He could have offered bread and wine was at the Last Supper. But a perusal of Genesis 14:18 will reveal that the passage does not say that Melchizedech offered bread and wine as a sacrifice, but rather that he brought them to Abraham and the indication is that they were for him to eat and drink. But even the granting of the contention that they were offered as a

35. *Op cit.*, p. 254.

36. *The Teachings of the Catholic Church*, V. II, p. 881ff.

37. *Ibid.*, V. II, p. 885.

sacrifice there is no conclusion that Christ is to be offered many times daily.

Gibbon adds such quibbles as the mentioning of an altar, and the sacrificing of Saul and others. The allusion to an altar in Hebrews 13:10 does not teach that there was an altar in the sense Gibbons argues. He says "An altar necessarily supposes a sacrifice, without which it has no meaning." But this was an altar from which Christians *ate*, not from which they *sacrificed*. Any honest student can see that Paul is alluding to Old Testament usage and not to an altar in the church. The statement that Saul and others were sacrificing in Acts 13 in the sense in which Catholic priests offer sacrifice is ridiculous. The Greek word "ministered" which Gibbons says ought to be "translated "sacrificing" is defined by Thayer: 1. to serve the state at ones own cost; to assume an office which must be administered at ones own expense; to discharge a public office at ones own cost; to render public service to a state; 2. to do a service, perform a work. Of course the context shows that the latter is the obvious meaning in Acts 13: 2. Hence, they were doing the work of the Church. The Jewish priests did the work characteristic of the Law of Moses, while these men did that which was characteristic of the Gospel. It is difficult to see how Gibbons honestly made such a blunder. The mistake was evidently (let us hope) done through ignorance or blinded prejudice instead of willful intent to pervert God's word.

Not only is the doctrine of the sacrifice of the Mass not taught in the New Testament, but it is contrary to the general tenor of New Testament teaching about the office of Christ as a priest and a victim. Christ is pictured throughout the New Testament as suffering once, and forever bringing salvation to man through that sacrifice. The following Scriptures prove it. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself."³⁸ Again, "Nor yet that he

38. Hebrews 7:26, 27.

(Christ) should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."³⁹ Again, "So Christ was once offered to bear the sins of the many. . . ."⁴⁰ Further, "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man (Christ), after he had offered one sacrifice for sins forever, sat down on the right hand of God."⁴¹ Then one more, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no sacrifice for sins. . . ."⁴² If the priest has the power to create Christ in the act of Transubstantiation daily, this last passage quoted is difficult to understand. Paul says there is no more sacrifice for sin, yet Catholics teach that a priest can create Christ, and the Sacrifice of the Mass demands that He is offered again in every mass, the only difference being the sacrifice on the cross was bloody, while the sacrifice of the Mass is not. There does then remain more sacrifices for sin, for just as long as the bread and the wine is obtainable, and there are Catholic priests who can offer the Sacrifice of the Mass there will be other sacrifices for sin. But Paul argues that Christ was offered once, and that there remain no more sacrifice for sins. Take Paul or Catholic doctrine, but one cannot hold to both. But this explains how a Catholic can hold to such a false doctrine. Miller says, "But the Catholic has another criterion; for him the Church is the only authoritative interpreter of Holy Writ, and her voice speaks in the constant tradition of her Fathers and Doctors."⁴³ It is clear that it is useless to argue a point of doctrine where the Bible is to be the sole standard of authority with one who has such an attitude, but this is offered with the hope and prayer that those who read these lines will not think quite so highly of the infallibility of the Roman Church.

The final issue to be considered under the Sacrament of the

39. Hebrews 9:25, 26.

41. Hebrews 10:11, 12.

40. Hebrews 9:28.

42. Hebrews 10:26.

43. *The Teachings of the Catholic Church*, v. II, p. 886.

Holy Eucharist is Communion Under one Kind. Gibbons says, "The church teaches that Christ is contained whole and entire under each species; so that whoever communicates under the form of bread or wine receives not a mutilated Sacrament or a divided Savior, but shares in the whole Sacrament as fully as if he participated in both forms. Hence, the layman who receives the consecrated Bread partakes as copiously of the body and blood of Christ as the officiating Priest, who receives both consecrated elements."⁴⁴ Again he says, "Our Savior gave Communion under both forms of bread and wine to His Apostles at the last supper. Officiating Bishops and Priests are always required, except on Good Friday, to communicate under both kinds. But even then the clergy of every rank, including the Pope, receive only of the consecrated bread unless when they celebrate Mass."⁴⁵

This practice, sometimes referred to as withholding the cup from the laity, is now the practice of the Catholic Church. They admit that the early practice was of Christians both eating and drinking. Miller says, "The whole matter cannot be better summarised than in the words of the Council of Trent: 'Holy Mother Church, knowing her authority in the administration of the sacraments, although the use of both species has from the beginning of the Christian religion not been infrequent, yet, that custom having in the progress of time been widely changed, induced by weighty and just reasons, has approved of this custom of communicating under one species, and decreed that it was to be held as a law . . .'"⁴⁶ The reasons listed are, the difficulty of reserving the species of wine; the danger of spilling and other inconveniences attending distribution; the rarity of wine in certain districts; and the practical profession of faith in the presence of Christ whole and entire under either species alone, which such custom includes.

If these are the reasons that the Catholic with holds the cup from the laity, then why appeal to the Scriptures for proof? These are reasons for convenience, and not Bible reasons. The

44. *Op cit.*, p. 245.

45. *Ibid.*

46. *The Teachings of the Catholic Church*, V. II, p. 871.

Council of Trent asserts the authority of the Church to withhold the cup though it admits that Christians had had the cup from the beginning. Why then do Catholic theologians expose their ignorance and dishonesty by appealing to the Scriptures and wresting certain passages to try to defend their practices when the Council of Trent admits that it was not withheld early, and asserts the Church's authority to change the original practice? The reader should ponder long and seriously on that question.

After the Council of Trent had admitted that the early custom was at least part of the time that of the Christian's receiving both the bread and the cup, listen to Gibbon, commenting on the last supper, "Our Redeemer, it is true, has said: 'Drink ye all of this.' But it should be remembered that these words were addressed not to the people at large, but only to the Apostles, who alone were also commanded, on the same occasion, to consecrate His body and blood in remembrance of Him. Now we have no more right to infer that the faithful are obliged to drink of the cup, because the Apostles were commanded to drink of it, than we have to suppose that the laity are required or allowed to consecrate the bread and wine, because the power of doing so was at the last Supper conferred on the Apostles."⁴⁷ Why all this effort to dodge the plain teaching of the Scripture when the Council of Trent admits and says the Church has changed the custom. Of course Jesus did not give the apostles the authority to consecrate the elements in the supper in the passage. If the reader doubts the denial turn and read the passages. After Gibbon's trying to justify the Catholic practice of withholding, he admits the practice had long been practiced before the church changed it. Here is his statement, "In examining the history of the Church on the subject we find that up to the twelfth century communion was sometimes distributed in one form, sometimes in another, commonly in both."⁴⁸ Sometimes when the supper is merely alluded to it is spoken of as "the breaking of bread," but when there is an extended discussion as in 1 Cor. 11 both are mentioned and discussed.

⁴⁷ *Op. cit.*, p. 247.

⁴⁸ *Ibid.*

The Lord's Supper is a memorial of the sufferings of Christ and a memorial of His second coming. The elements on the table are to be a loaf and the fruit of the vine. These elements when eaten and drunk intelligently bring to the Christian's mind the blessing that comes from obedience to the Lord.

The Sacrament of Penance

Catholics recognizing, both by the teachings of the Scriptures and by observation, that men sin after they become children of God see the need of a method of forgiving the sins of the Christian as well as of the alien sinner. For them this is the Sacrament of Penance which includes, 1. contrition, 2. confession, 3. satisfaction, and 4. absolution.

Before this sacrament is discussed let it be understood that this author knows that the Scriptures teach that Christians will sin and have need of a second law of pardon. Therefore, when the Sacrament of Penance is attacked it will not be an attack on the possibility of a Christian's sinning and needing forgiveness, but it will be an attack on the Roman arrangement and the absolver. This is also true of other sacraments—the Lord's Supper, baptism and marriage. These institutions are not challenged, but rather Roman teaching and practice. Let it be kept crystal clear always that these are not attacked, but the Roman sacramental system is what is being challenged.

As contrition is defined by Catholics there is no objection offered. Paul says, "Godly sorrow worketh repentance." Forgiveness then must be predicated upon contrition or Godly sorrow.

The second step in the Sacrament is far from the Bible teaching. The Catholic idea is that a sinner when contrite must confess his sins to a Catholic priest. All mortal sins must be confessed. Since the priest acts as a physician as well as a judge, the heart must be laid bare before him so he can help. The reason for the confessional to the priest is that God has given the priest the power to forgive sins. This fallacy will be discussed at length under the next topic. Suffice it here to say that there is no example of a Christian confessing to a priest in the New Testament. In fact there was no priestly class in New Testament times; every Christian was and still is a priest. When Simon the sorcerer

sinned Peter told him to repent and pray to God that he might be forgiven.⁴⁹ Catholics have mistranslated the Greek word "metanoeo." They translate it "do penance" while it carries with it the idea of a change of purpose and mind. James encouraged Christians to confess their faults *one to another*, not to a priest in the Catholic sense. It would have been just as easy and much better for the Catholic position if James had said confess your sins before a priest. James was not accustomed to, neither did he teach, the Roman confessional. 1 John 1:9 reads, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Can one not see that Jesus forgives? Jesus taught men to pray in secret, and among other things they are to pray for the forgiveness of sins. Even the Catholic Harrington recognizes the weight of evidence for the *public confession* before the entire congregation as practiced in the first century and for some time thereafter.⁵⁰

Schaff says, "Like the sacrifice of the mass, the Roman institution of penance is an ecclesiastical invention. The New Testament knows nothing of it. Not till about 1150 was the sacramental feature fully developed. The sudden change from the New Testament idea of forgiveness to the Roman theory of priestly confession and forgiveness is one of the most mysterious transitions in the history of the church. The steps which led to it are obscure. The early Post-Apostolic writers knew of no confessions of sin except to God directly. Clement of Rome declared that as David confessed his sins unto the Lord, so Christians are to confess to God. The Teachings of the Twelve prescribed that the confession of transgressions, is to be made in the congregations, a prescription which follows our Lord's words in Matt. 18:17. The Christian Apologist, Aristides, reports that a heathen coming into the Church 'confesses to God, saying, 'In ignorance I did these things,' and God cleanses his heart and his sins are forgiven him."⁵¹ He states that by the 4th century private confession before the priest was in vogue.

49. Acts 8:22.

50. *The Teachings of the Catholic Church*, V. II, p. 972.

51. *Our Father's Faith and Ours*, p. 355.

Gibbons thought very highly of the confessional. He wrote, "My experience is that the confessional is the most powerful lever ever created by a merciful God for raising men from the mire of sin. It has more weight in withdrawing people from vice than even the pulpit."⁵² No one could deny that private counseling and guidance are encouraged and helpful to the individual Christian. And if the assumption that a Catholic priest has the power to forgive sins be admitted, then on one would question Gibbons' statement. But the prerogative of forgiveness is reserved to a higher power, and it is denied that man has the right to forgive sins against God and in God's stead. Then if the prerogative of forgiveness be denied, then the Catholic confessional could not be nearly so highly regarded. The Scripture that demands that we deny the power of forgiveness to man will be forth coming. It is assumed that it is understood that a man has the power of forgiveness if another man has sinned against him and requests his forgiveness, but of course this is not the issue under discussion. The issue is, Has God delegated the authority to Catholic priests or any other group of men the right to forgive men's sins that have been committed against God?

While it is admitted that a guiding and counseling program has merit if done sincerely and in a dignified manner, but it is seriously doubted if the Catholic confessional has done enough by way of counseling and directing to offset the evil done, especially between the priest and the women who confess, and his corrupting the minds of youths by the questions asked them during the confessional. It is expected that Catholics would discount this, but facts are stubborn things. Catholics, both the clergy and the laity, know more about these things than this author, but a few quotations will show that the statements are not idle pratter.

Charles Chiniquy was a priest in the Catholic Church for twenty five years and then left it. He has some things to say about the confessional that makes a thoughtful man wonder if maybe Gibbons did not for one reason or another have slightly an exaggerated opinion of it. Chiniquy writes, "Both (Bedard

52. *Op. cit.*, p. 300.

and Perras) have told me, in their confidential conversations, things about the secret lives of the clergy which would not be believed were I to publish them; and both repeatedly said that auricular confession was the daily source of unspeakable depravities between the confessors and their female as well as male penitents . . ."⁵³ "I exaggerate nothing when I say that not fewer than half a million women every day are compelled to hear in their own language, almost every polluting sentence and impure notion of the diabolical sciences."⁵⁴

When Chiniquy, as a student, remonstrated against some things in the confessional, his superior told him, "It is absolutely necessary that you should question your female penitents on such matters; for, as a general thing, girls and married women are too timid to confess those sins of which they are even more frequently guilty than men, therefore they must be helped by questioning them."⁵⁵

The same author describes the confessional at the hands of a priest while he was yet a child. "Then skillfully shifting to some secondary matter, he would soon, slyly and cunningly, come back to his favorite subject—namely, sins of licentiousness.

"His questions were so unclean that I blushed, and felt sick with disgust and shame. More than once I had been, to my regret, in the company of bad boys; but not one of them had offended my moral nature so much as this priest had done. Not one of them had ever approached the shadow of the things from which that man tore the veil, and which he placed before the eye of my soul."⁵⁶

In view of that testimony is it any wonder that the following happened? "Almost every month of the ten years which I had passed in the seminary of Nicolet, priests of the district of the Three Rivers and elsewhere were sent by the bishops to spend two or three weeks in doing penances for having bastards by their nieces, their housekeepers, or their penitents."⁵⁷

53. *Fifty years in the Church of Rome*, (Agora Publishing Co., Inc., New York, 1885.) p. 129.

54. *Ibid.*, p. 83.

55. *Ibid.*, p. 85.

56. *Ibid.*, p. 22.

57. *Ibid.*, p. 87.

Erasmus related a case of a German bishop publicly stating that in one year that eleven thousand priests had come to him to pay the regular tax for the women with whom they lived and for each child that was born to them.⁵⁸

All of this immorality could not be traced to the confessional, but who would deny that as the woman pours out her heart with its desires and motives in the confessional that associations are begun that many times ended in sin? All students know it; and no competent Catholic denies it.

Let us now consider the claim of the Catholic that the priest has the power to forgive sins on behalf of God. Harrington says, "Our Lord's words, therefore, give the Church power to absolve judicially from sin, and this power necessitates full confession from the penitent."⁵⁹ Again, "It is also at least suggested by our Lord's words that only priests can forgive sins. It is, as we have seen, a judicial power. But no judge can exercise his authority without a definite commission, a commission which in any society is given only to qualified officials."⁶⁰ Catholics, as can be seen from those quotations, and more fully if the entire chapter be read from which those quotations were taken, believe Christ gave priests a commission to forgive or retain sins as the priest sees fit.

The familiar Scriptures are used. In Matthew 16:18 it is argued that the word "keys" is a sign of authority, and since they were given to Peter with the right to bind on earth, that God would bind such in heaven. This power naturally is transmitted to Catholic priests. The two other passages used are Matthew 18:18 which reads, "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." And John 20:21-23, "Then said Jesus to them again, peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them;

58. Quoted in D' Aubigne, *History of the Reformation*, (Worthington Co., New York.) p. 18.

59. *The Teaching of the Catholic Church*, p. 958.

60. *Ibid.*, p. 959.

and whose soever sins ye retain, they are retained." Gibbons comments, "It follows, first, that the forgiving power was not restricted to the Apostles, but extended to their successors in the ministry unto all times and places."⁶¹ But where is the authority for such an assertion? It is one thing to assert a claim, and quite another one to read a passage corroborating it. Since Gibbons fails to give a passage for his assertion, it can be reasonably inferred he did not know of one to give. Now since it is admitted that this language was addressed to the apostles, and since according to Catholic claims the bishops are the successors of the apostles and higher in the hierarchy than priests, then why arrogate this power to the priests when even admitting that the bishops are the successors of the apostles? Of course a novice can see that a Catholic bishop has very little resemblance to a bishop in the New Testament. New Testament bishops were men of families, and there was always a plurality in every church. The Catholic theologian admits there is no example of a Christian's receiving priestly absolution in the New Testament. Harrington admits as much, "Other scriptural evidence is in itself not so clear."⁶² Again, "It is true we have no detailed narrative of the actual exercise of the power of absolution; there are at best some possible references."⁶³ The references given by him are Acts 19:18, James 5:16, 19, 20. All the reader is asked to do is to read these passages as if he had never heard of priestly absolution and decide for himself if the passages teach it. This word of caution is germane. In James 5:14 Catholics translate the word "elders" with the word "priests" without any adequate reason. So instead of "priests" the word "elders" should be there. One has only to consult a lexicon to see that "elders" is the proper translation.

Only God Almighty can forgive sins that have been committed against Him. He has never given man the power described by Catholics as the "judicial power of the priest." The passages used by the Catholic refer to the promise of Christ to put the Gospel into the minds of men and making them His plenipoten-

61. *Op cit.*, p. 281.

62. *The Teaching of the Catholic Church*, V. II, p. 961.

63. *Ibid.*

tiaries. Those who heard and accepted the terms of the Gospel had their sins forgiven, those who refused had their sins retained. God did it, but men's attitude toward the messengers and the message prompted the action. One has but to read Acts 2 and Acts 8:20-22 to see the application of these powers given the apostles. It should always be remembered that in the Catholic system that one has a priest, who must have the intention of doing what the church teaches, standing between him and God. The efficacy of all the sacraments depends on this priest's heart being right as well as the sinner's. One can then never know that his approach to God will be complete.

The final part of the Sacrament of Penance is called satisfaction. The priest forgives the sin upon contrition and confession, but there is a temporal penalty that must be paid after the sin has been forgiven. Mahoney says, "As a consequence the liability of *eternal* punishment, contracted by the guilt of sin, is completely removed, but it does not follow that the repentant sinner is freed from the debt of some *temporal* punishment."⁶⁴ To pay this temporal punishment some kind of inconvenience must be put on the penitent. When a man runs a stop sign and is arrested the state demands a fine to be paid. This paying of a penalty is the idea of satisfaction, or doing penance. Again, it must be insisted that there is no direct statement of this in the Bible, neither is there an example of anyone's ever having such a punishment placed upon him. What was the temporal punishment placed by Peter upon Simon the Sorcerer? The case of Acts 13:4-12 is not an example of this doctrine.

This practice of placing temporal punishment on the sinner as an inconvenience has given rise to the practice of indulgences. It is admitted that indulgences are many times misunderstood, but if a Catholic author knows what indulgences are and what their purpose is, we shall know. Harrington says, "An indulgence is a remission, granted by the Church, of the temporal punishment which often remains due to sin after its guilt has been forgiven."⁶⁵ So according to this Catholic author an indulgence is a

64. *The Teachings of the Catholic Church*, V. II, p. 932.

65. *The Teachings of the Catholic Church*, V. II, p. 976.

right granted by the church allowing a Catholic to escape a punishment placed on him by the church usually as a temporal punishment for a sin. Harrington says, "An Indulgence can never be considered a permission to commit sin, nor ever an encouragement."⁶⁶ Now let no Catholic complain that the doctrine of indulgences are misunderstood. That explanation comes from the pen of a Catholic. It has long been a favorite when a false doctrine is exposed for the one who can not meet the issue to raise the cry that he is misunderstood. Such is not the case here. Harrington says that an indulgence can never be considered a permission to sin nor an encouragement. Maybe that is Harrington's honest opinion, but history belies that conception. While John Tetzel was lighting the fuse that set the Reformation off, he said, "Indulgences are the most precious and the most noble of God's gifts.

"This cross (pointing to the red cross) has as much efficacy as the very cross of Jesus Christ.

"Come and I will give you letters, all properly sealed, by which even *the sins that you intend to commit may be pardoned*.

"I would not exchange my privileges for those of St. Peter in heaven; for I have saved more souls by my indulgences than the apostle by his sermons.

"There is no sin so great, that an indulgence cannot remit; and even if any one (which is doubtless impossible) had offered violation to the blessed Virgin Mary, Mother of God, let him pay—only let him pay well, and all will be forgiven him."⁶⁷ The reader must judge for himself whether under such preaching from a special papal representative one would get the idea that indulgences could never be used as an encouragement to sin. One can also see that Tetzel left the idea that indulgences saved, which Catholics deny. So don't be too surprised my Catholic friend if some honest Protestant gets the idea from reading history that indulgences are designed to raise money primarily, and to do this nearly everything has been promised. Catholics too many times assume that poor Protestants know nothing of church history

66. *Ibid.*

67. Quoted in D'aubigne, *Op. cit.*, p. 86f.

and that Catholics have a monopoly on the facts as well as the interpretation of the facts. But this author believes that he can read and understand a passage about as well as the average Catholic, and if what he reads is a sample can beat most of them. Let it be granted that Tetzel perverted the design of indulgences, why do Catholics look pious and think it is beyond comprehension that one should even think that a Catholic would allow such a perversion? It remains that it is exceeding dangerous, to say nothing of the unscripturalness of it, to grant indulgences among the ignorant. What assurance does the church have that they will not misunderstand them? Or would it matter a great deal as long as they are the source of revenue? If that shocks some overly pious person, we ask why Tetzel was not stopped from his disgraceful practice? The answer is clear, the sale of indulgences was paying off, and what does it matter about the consequences, since an infallible church cannot sin. There is nothing in the Scriptures giving authority for the granting of indulgences, and history teaches it has been the source of many abuses. If that is not enough to convince the reader that it ought not be practiced, then he is beyond convincing.

In conclusion God's plan of pardon for the Child of God that sins is that he repent of it, confess it to both God and man if it is a public sin, and ask God to forgive him. The more one reads the New Testament the more he will see how the simple plan of God has been wrested by the dogmas of the Sacrament of Penance.

The Sacrament of Ordination

The Sacrament of Ordination is the sacrament by which men become a part of the priesthood in the Catholic Church. Though there is no New Testament authority for it, there is a definite distinction made by Catholics between the clergy and the laity. Those comprising the clergy are made so by this sacrament. The council of Trent said of this sacrament, "If anyone shall say that Order or sacred ordination is not truly and really a sacrament instituted by Christ the Lord, or is only a man-made fiction; invented by men unskilled in ecclesiastical affairs; or

that it is only the ceremony of choosing ministers of the word of God and of the sacraments, let him be anathema."⁶⁸

The functioning of the Roman system depends upon a priesthood that is absent in the teachings of the New Testament. This is not only an error, but it is a basic misunderstanding of the entire relationship and function of Christians. All Christians are priests and have a direct approach to God through Christ as their high priest. The distinction between the "clergy" and the "laity" is not made in the New Testament, and was a gradual growth beginning in the second century. Even Catholic authors recognize the truth of that statement. McSorley writes, "The hierarchial organization of the church in three grades—the episcopate, the priesthood, and the diconate—although of divine origin, is not clearly described in the New Testament. Nor does the Gospel say that our Lord indicated the precise way in which He intended His Church to be governed and administered. Yet His commission to the Apostles led to the founding of a number of local Christian communities, each of which was ruled by a bishop and served by assistant clergy, and each of which was consciously part of one great whole."⁶⁹

There is an admission that the Catholic hierarchial system is not described in the New Testament. The "bishop" and the "elder" refer to the same group of men in the New Testament. There is an excellent discussion of this issue in Schaff, *History of the Christian Church*, v. 2, p. 491 f. This same author shows that there was no priestly class in the first century as is today found in the Catholic Church, and he describes the rise of the clergy. McSorley's statement that the apostles founded local communities over which a bishop ruled is far from the truth. Can any one find a case in the New Testament where one bishop ruled over a congregation? It has never been found. There was always a plurality of bishops over a congregation if there were any. Catholics are against modern scholarship when they argue that the bishop was distinct from the elder, and they are going against the testimony of church history when they argue the

68. *The Teachings of the Catholic Church*, V. II, p. 1029.

69. *Op. cit.*, p. 17.

episcopate had its rise in the first century. Even Jerome, the advocate of the episcopacy, admitted there was no distinction in the office of the elder and the bishop.

It will here be pertinent to state that the New Testament teaches that all organization for the Lord's church is in the local congregation. Today there are three types of church government practiced among professed followers of Christ. They are, 1. episcopal, rule by bishops, 2. presbyterian, rule by a presbytery, and 3. congregational, rule within the local congregation, or as some put it, local autonomy. The Bible student knows that the church of Christ has the latter. Fisher says, "The connection of the churches was not organic. They were bound together only by ties of sympathy, save that they acknowledged in common the supervision of the Apostles."⁷⁰ Hence, any church organization that ties two or more local congregations together under one group of officers is unscriptural.

Within the local congregation no one has the right of legislative authority. Christ and the inspired men of the first century have done the legislating for the church for all time to come. The elders of the local congregation have the responsibility to oversee and feed the "flock." Anything necessary to do this work can be done by them. Their powers will always be administrative and judicial and then in harmony with and based upon the teaching of the New Testament. No elder (an elder and a bishop refer to the same office in the N.T.) has the powers given a Catholic bishop. Elders are to marry, have children, and be successful in this domestic relationship. Catholics forbid bishops to marry. But more on this in a later chapter.

When one argues for congregational form of church government it is usually charged that this does not allow for the selection, control, and discipline of ministers. If it does not then the New Testament plan is the subject of criticism, for that is the New Testament plan. But this criticism is unfounded. This oversight and discipline can be handled through the local congregation. A local congregation is to be under the oversight of a group

70. *History of the Christian Church*, (Charles Scribner's Sons, New York, 1913), p. 36f.

of well informed and vigilant elders and this is a part of their task. The observing student can see great wisdom in congregational autonomy. If errors develop in one congregation there is no just reason why other congregations should be corrupted. But if errors develop in a council that has the government of the various congregations in its jurisdiction, then the entire church will sooner or later become infected.

Though it is not denied that the church has government, neither is it denied that there is to be an oversight of the preachers and teachers of God's word, it is denied that there is to be a priesthood like the Catholic priesthood, and it is denied that there is Scriptural authority for the sacrament of Ordination.

Extreme Unction

Gibbons says, "Extreme Unction is a sacrament in which the sick, by the anointing with holy oil and the prayers of the Priests, receive spiritual succor and even corporal strength when such is conducive to salvation. This unction is called *Extreme*, because it is usually the last of the holy unction administered by the Church."⁷¹

The passage most relied upon to teach the sacrament of extreme unction is James 5: 14, 15. We quote them: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." This is not the passage the Catholic needs. The Catholic applies Extreme Unction preparatory to death, while James says it is to heal the sick. James spoke of the *sick*, not the *dying*. He says to anoint them and to pray, and they will be healed. How can the Catholic use this passage to prove what they do just before one dies? If it be urged by them that this was during the days of miracles and that this was a miracle, then why use this to prove a perfectly natural sacrament, namely that of preparing one to die? What ever the passage may mean it cannot be used as proof for the sacrament of Extreme Unction. The

71. *Op. cit.*, p. 314.

most that can be gotten from the passage is that Christians should be interested in the sick, minister to them, and pray for their recovery.

The Sacrament of Marriage

All Bible students know that marriage is honorable and ordained of God. While it is ordained of God, and most profitable for society for many reasons, it is not a sacrament, as claimed by Catholics. Catholics are to be admired for their proper regard for the sanctity of the marriage bond, though they err in stating conjugal infidelity does not warrant either party's remarrying.⁷² Matthew 19: 9 plainly indicates that adultery is the result if one remarries except for fornication. A parallel sentence will clarify. One says all drivers will be fined for driving except they possess a driver's license. The two are parallel. It is true that Mark does not mention the exception (Mark 10: 11, 12.), neither does Paul in (Rom. 7:1-3) But to the careful student one need not explain that Mark and Paul's failure to mention the exception does not make it void, because Jesus definitely taught it. This author understands that men do not have to be encouraged to divorce and remarry; but that is no reason for Catholics to deny the true teachings of our Lord on this issue.

* Another error that must be charged to Catholicism is what they choose to call the Pauline Privilege.⁷³ This is the Catholic's explanation of the teaching of 1. Cor. 7 where Paul says that if the unbeliever depart from the believer the believer is not bound in such cases. How does the Catholic know that this breaks the marriage bond? The only way is to assume the infallibility of the Church. As long as the following is believed it will be useless to appeal to the Bible.

"So with regard to Matrimony, Christ has proclaimed that the contract which makes man and woman to be husband and wife is indissoluble, but He has left the manner of making the contract to His Church.

"In the beginning of Christianity, the Church sanctioned marriage between Christians and Jews, also between Christians

72. Gibbons, *op. cit.*, p. 338.

73.Scott, *Marriage*, (The Paulist Press, New York, 1941), p. 55.

and Pagans. At that time, the Church in her wisdom saw that it was advisable to permit such unions. But with the growth of the Church and under changed conditions, she modified her legislation regarding Matrimony.

"At various times the Catholic Church has decreed various essential conditions to be fulfilled in order that Matrimony should be validly contracted. If any of these conditions be omitted the Church declares beforehand that the contract is null and void, that she regards the parties as not married, and treats them as single persons."⁷⁴

To say that this is a comprehensive power is to put it mildly. But this power is assumed; upon what passages does the Catholic prove it? If the reader has read this book carefully he has seen that the attempts to arrogate this power to themselves can not be substantiated by the passages used by them. If this power be admitted then there is not argument left; but it is denied. Then when the Catholic is called on for proof he says God has left the sacrament of marriage in the hands of the church. That may be sufficient for the Catholic, but it is not for him who asks for proof.

In conclusion let it again be said that no Catholic teachings condemning polygamy and promiscuous marrying and divorcing will ever be criticised by this author. But it needs to be stressed that God has not left the institution of marriage in the hands of the Catholic Church and they are in error on some points as pointed out. This author cannot criticize them for exacting promises from the unbeliever at marriage, though he believes, since he deems them a sect, that he has the right to oppose them in so doing. It should never be forgotten that all marriages not meeting Catholic requirements are not recognized as valid. This makes the parties living in adultery and their children illegitimate.

74. *Ibid.*, p. 58f.

CHAPTER IV

Other False Doctrines of Catholicism

The Invocation of Saints

The National Catholic Almanac defines saints as "all inhabitants of heaven. In the strict sense, those who have received the official approval of the Church for public veneration, this approval being given because of the holy and virtuous lives which these persons lived on earth, and the attestation of God by certified miracles obtained through their intercession."¹

The word "saint" is used in the New Testament to describe all Christians whether living or dead. There are many scriptures to substantiate this statement. Catholics are wrong when they make the term apply only to the inhabitants of heaven.

The doctrine of the Invocation of Saints is defined by the council of Trent in the following words: "The holy council commands all bishops and others, who have the care and charge of teaching, that according to the practice of the Catholic and Apostolic church, received from the first beginning of the Christian religion, the consent of venerable fathers, and the decrees of holy councils, they labour with diligent assiduity to instruct the faithful concerning the invocation and intercession of the saints, the honour due to relics, and the lawful use of images; teaching them that the saints, who reign together with Christ, offer their prayers to God for men: that is a good and a useful thing suppliantly to invoke them, and and to flee to their prayers, help, and assistance; because of the benefits bestowed by God through his Son Jesus Christ our Lord, who is our only Redeemer and Saviour; and that those are men of impious sentiments who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked: or, who affirm that they do not pray for men, or that to beseech them to pray for us, is idolatry; or that it is contrary to

1. *The National Catholic Almanac*, (St. Anthony's Guild, Paterson,, New Jersey, 1948), p. 252.

the word of God, and opposed to the honour of Jesus Christ, the one Mediator between God and man; or that it is foolish to supplicate, verbally or mentally, those who reign in heaven."²

In attempting to harmonize this doctrine and practice with the Scriptures Gibbons does some interesting and strange reasoning.³ He argues that heavenly beings can see what takes place on earth, and that they rejoice when a sinner repents. All Bible students will admit that heavenly beings know what takes place on the earth, but what connection does this have with invoking saints to pray for us or to worship their relics? The fact that Jesus says we shall some day be like them is no argument either. Again Gibbons argues that the Rich Man invoked Lazarus' help. He says "And Abraham, in his abode of rest after death, was able to listen and reply to him. Now, if communication could exist between the souls of the just and of the reprobate, how much easier is it to suppose that the interchange of thought can exist between saints in heaven and their brethren on earth?"⁴

The Rich Man and Lazarus is the wrong example for Gibbon on this issue. Both of these had departed their earthly bodies and were then inhabitants of the intermediate state. Their being able to communicate with each other is not an example of communication of a human being still upon the earth with one in Hades or in heaven. Again, if this example were apropos it would not offer much encouragement for invoking saints. If a saint is as helpless as was Abraham what good could come from invoking him? He further says that if Abraham and the Rich man, one just and the other reprobate, could communicate, how much easier it is to suppose that two of the just, one on earth and the other in heaven, could communicate. But it is easy to suppose things, even without Scriptural foundations. And many times these suppositions fail when tested by the Scriptures. This is just such a case. Surely the reader can see that communication between two in Hades is no parallel for the communication between one of Hades and one of earth any more than the communication of two on the earth is a parallel. Would some Catholic

2. Elliott, *op. cit.*, V. II, p. 465.

4. *Ibid.*, p. 127.

3. *Op. cit.*, p. 126ff.

who is in communication with Hades be kind enough to inquire about the status of some of my relatives and dearest friends? See if they have messages to send to me, and inquire if there is anything I could do for them. I shall be glad to take care of the fee if it isn't too much. If communication between earthly, Hadean, and heavenly inhabitants is such a high supposition, why should the proposition just made appear ridiculous? To one who rejects the intercommunication it would naturally appear absurd, but why should it to those who contend for the same?

Gibbons next mentions the fact that God has heard and obeyed men's prayers and quotes passages showing God's interest in our needs and desires.⁵ But this is a wasted effort as far as the present issue is concerned. Why did he not quote a passage teaching or giving an example of a Christian's invoking the prayers and aid of saints? To ask God for a blessing and have it answered is one thing, and invoking saints and having them respond is something else. The former is unequivocally taught, while the latter is just as unequivocally lacking in Scriptural authority.

Since the invocation of saints was not practiced in New Testament times we need not expect a direct statement condemning the practice, but since their were practices closely paralleling it we can get an idea of God's attitude toward it.

Paul clearly condemns angel worship in Col. 2:18. If the worship of angels is wrong, surely the worship of glorified men could be little better. When John was about to fall down and worship the angel he was told not to do it but to worship God.⁶

But it is argued that Catholics do not worship saints, but instead only ask them to pray for them. But the light of historical research shows that all along saints have not only been invoked, but deified and worshipped.

Pope Gregory 16th wrote in an encyclical addressed to Patriarchs, primates, archbishops, and bishops in 1832, "We select for the date our letter this most joyful day, on which we celebrate the solemn festival of the blessed virgin's triumphant assumption into heaven, that she who has been, through every great calam-

5. *Ibid.*, p. 127ff.

6. Rev. 19:10.

ity, our patroness and protectress, may watch over us writing to you, and lead our mind, by her heavenly influence, to, those counsels which may prove most salutary to Christ's flock." Again, in the same letter he says, "But that all may have a successful and happy issue, let us raise our eyes to the most blessed virgin Mary, who alone destroys heresies, who is our greatest hope, yea, the entire ground of our hope . . ."⁸ Does this sound like a mere asking Mary to intercede? "She is our greatest hope, yea the entire ground of our hope" is pretty strong language. It has always appeared to this writer that Christ is the ground of our hope, but here we have the statement from a pope that Mary is not a part of the ground of our hope, but the *entire* ground of it.

Again Biel wrote concerning the mass, "That we, by the instituted order of God, should fly to the aid of the saints, that we might be saved by their merits and prayers. That our heavenly Father gave the half of his kingdom to the most blessed virgin, queen of heaven; and that is signified in the case of Esther, to whom Ahasuerus promised the half of his kingdom. So that our heavenly Father, who possessed justice and mercy, retained justice, and conceded to the virgin mother the exercise of mercy."⁹

According to Elliott, Antoninus, Archbishop of Florence, went further than Biel. He advocated "those to whom she turns her eyes, in her advocacy, are justified and saved. She is the throne of grace to which sinners may flee with confidence."¹⁰

Since Mary has been introduced, and since Mariolatry is so closely connected with the adoration of saints it should be next considered.

Mariolatry

This doctrine sometimes referred to as Mariolatry and sometimes as Mariology has three fundamental tenets: 1. Mary was the mother of God, 2. She remained a perpetual virgin, and 3. She was conceived, born, and lived without sin.

This writer would not take from Mary the exalted honor and

7. Quoted in Elliott, *op. cit.*, V. II. p. 466.

8. *Ibid.*

9. *Ibid.*, p. 467.

10. *Ibid.*

prestige that should be hers as a result of being chosen by God to be the mother of our Lord. That she was morally and spiritually prepared is evidenced by her selection from among Jewish women to give birth to Christ. But the Mary of the Gospels is not consonant with the Mary of Catholic dogma. We know nothing of her birth and death from the Scriptures. She is called the "mother of Jesus" several times, and Elizabeth called her "the mother of my Lord". Since the "Word" was God and since the "Word" became flesh and dwelt among men, whatever part a mother has in the contributing of a soul, in that sense Mary might be called "the mother of God", though such expression is not used in the Scriptures. However, upon reading the Gospels one finds Mary occupying very much the place that a mother would to a son. That she was held in high esteem is indicated. On what grounds could the New Testament writers defend themselves for not using such expressions as, "Our Lady's Divine Maternity", "Blessed Lady", "Our Blessed Mother," and "Blessed Virgin Mary"? These titles, though each attribute may be applied to her, are never used in the Scriptures. Again, upon what grounds could the New Testament writers be justified in mentioning her only twice after the resurrection, and only once by name? The answer is simple. Mary was the mother of Jesus, and was held in high esteem by the disciples, but she was not the "Mary" of Catholic dogma.

The second claim of Mariolatry is that of the perpetual virginity. Vassal-Phillips writes, "It has been the firm and constant belief of the Catholic Church from the beginning that our Blessed Lady remained a spotless virgin to the end . . . A virgin before her childbearing, during and after that childbearing."¹¹ Gibbons put it, "The Church teaches us that she was always a Virgin—a Virgin before her espousal, during her married life and after her spouse's death."¹² It would have been perfectly acceptable to this writer had God chosen for Mary to have lived in perpetual virginity, and if the Bible taught it he would be the last to question it. But it is not enough to assume that it was mandatory for her to so live, especially when it is explicitly contrary to the teachings

11. *The Teachings of the Catholic Church*, V. I., p. 520.

12. *Op. cit.*, p. 138.

of the New Testament. Let us examine the reasoning for the idea of the perpetual virginity.

Gibbons says, "That she remained a Virgin till after the birth of Jesus is expressly stated in the Gospel. It is not less certain that she continued in the same state during the remainder of her days . . ." ¹³ The first part of that quotation is accepted, but we must examine the proof for the latter statement. He continues, "For in the Apostles' and Nicene Creed she is called a Virgin, and that epithet cannot be restricted to the time of our Savior's birth. It must be referred to her whole life, inasmuch as both creeds were compiled long after she had passed away." ¹⁴ There is a good sample of Catholic reasoning, and the real reason for the existence of creeds. When the Bible fails to give certain information that is desired, it can usually be found in a creed, and if not, one will soon be written that will furnish it. Why did not Gibbons read a statement from the Bible that teaches the perpetual virginity of Mary? His appeal to creeds is a definite admission that it is not taught in the Bible. But according to Catholic theory it does not have to be in the Bible if one will only accept the infallibility of the Church. The church will not teach error, the church teaches the perpetual virginity of Mary, therefore Mary must have lived and died a virgin. That is not enough, and men need to recognize that it is not enough. Gibbons quotes Bishop Bull of the Protestant Episcopal Church of England, "It cannot with decency be imagined that the most holy vessel which was once consecrated to be a receptacle of the Deity should be afterwards desecrated and profaned by human use." ¹⁵ Bishop Bull carries no more weight than Cardinal Gibbons, and neither carries any weight unless they are in harmony with the Bible. Before we show their reasoning is wrong, it should be stated that both reveal their attitude toward marriage and childbearing. It is looked on as sinful, and derogatory. Nothing could be further from the idea of marriage and child bearing as taught in the Scriptures. It is not a desecration for a woman not to be a virgin if she is Scripturally

13. *Ibid.*

14. *Ibid.*

15. *Ibid.*, p. 139.

married. The whole idea of celibacy is wrong as will be shown later. We shall now show that the whole idea is diametrically opposed to the Bible.

The multitudes after being astonished by Jesus' teachings and mighty works asked, "It not this the carpenter's son? is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas? and his sisters, are not all with us? where then hath this man all these things?"¹⁶ Any fair and reasonable exegesis would conclude that Jesus had at least four brothers and two sisters. This plain message has been attacked by Roman theologians, because the doctrine of the perpetual virginity and this passage cannot both be true. It is argued that the word "brother" is sometimes used in the Bible to mean a close relative other than a brother.¹⁷ This is true, but when one claims that the use of the word indicated a close relative rather than a brother, the burden of proof is on him to show the evidence. When Abraham said to Lot "We be brethren" there is ample proof that the two were not brothers meaning that they had the same parents. Can the Catholic give Bible proof that the word "brothers" as applied to those mentioned as Jesus' brothers were not his brothers as we use the word? Of course a third grader would know that it isn't enough to say it is not reasonable for Mary to have other children. Again, it is affirmed that these can be traced to a Mary who was the sister of Jesus' mother.¹⁸ This is only a Catholic assertion. It is stated by Matthew that at the crucifixion there was a Mary who was the mother of James and Joses, and that John states this Mary was the same as Mary Cleopas who was Mary's sister. Though it is not certain these "Marys" are the same, the most that could be claimed is that both sisters had sons named James and Joses. This is not at all unusual, while it is unusual for sisters to both be named Mary. This reasoning will not be sufficient to offset the clear meaning of Matt. 13: 55,56. If these children were nephews and nieces of Mary instead of her sons, why were they connected with Joseph? If nephews and nieces are mentioned why not mention other kinsmen? Joseph, Mary,

16. Matt. 13:55, 56.

17. *Teaching of the Catholic Church*, V. I, p. 522.

18. *Ibid.*

and their children were recognized as a typical family of Nazareth, and when Jesus began his unusual career, they merely asked if He was not a member of this family mentioning their names. If these children were nephews and nieces of Mary, why are they always associated with her and not with their mother?

The third attribute of Mary according to Mariolatry is her Immaculate Conception. In 1854 this dogma was announced. It is thus expressed, "We define that the Blessed Virgin Mary in the first moment of her conception, by the singular grace and privilege of Almighty God, in virtue of the merits of Jesus Christ, the Savior of the human race, was preserved free from every stain of original sin."¹⁹ "With joy, therefore, we hail the Mother of God 'without spot or stain or any such thing' from the first moment of her existence, until she was gathered to her eternal rest in the unveiled presence of her Lord. For the Church teaches us that the Mother of God was free, through the Grace of Christ, not only from original sin, but also from the slightest actual sin."²⁰

It can easily be understood how this thought could be provoked, but where is the Scripture to corroborate it? If she were nobody knows it, regardless of Romish claims. There are many things that look reasonable to fallible men that are not to be taught and exalted with divine authority. It appears beyond reasonable doubt that if Bible writers had known of Mary's immaculate conception and regarded it as highly as Catholics they would have alluded to it. Not one time is her perpetual virginity or her immaculate conception mentioned, nor does a Bible writer invoke her. Catholics need to study carefully what Jesus said about those "who teach for doctrines the commandments of men".

Mariolatry would never have been thought of and developed if two passages had been clearly understood and properly appreciated. In Matt. 12:46-50 Jesus said, "While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, who is my mother?

19. Gibbons, *op. cit.*, p. 140.

20. *The Teachings of the Catholic Church*, V. I, p. 526.

and who are brethren? And he stretched forth his hand toward his disciples, and said, behold my mother and my brethren! For whosoever shall do the will of My Father which is in heaven, the same is my brother, and sister, and mother." This statement was revolutionary to his audience, and it can never mean but one thing. Jesus was emphasizing the spiritual and fraternal relationship over the material and family relationship. Is it possible that Jesus did not know who his mother and his brothers were? But his question, making it appear that he did not know, suggests the change from the family to the fraternal—those who obey him. How can any obedient child of God be the mother of Jesus? Literally this is impossible, but he becomes an integral part of the spiritual relationship which is superior to the material. A Christian is closer to Christ than the members of his family were, because of the importance of the new relationship. This does not indicate that Jesus did not have the proper attitude toward his family, but it was an attempt to show the importance of being a citizen of God's kingdom. If this is not the meaning of the passage, it has none.

Precisely the same idea is expressed in Luke 11:27. An enthusiastic admirer of Jesus knowing the part a mother plays in giving to society an illustrious son, and the joy she feels at his success said, "Blessed is the womb that bare thee and the paps which thou hath sucked". To her Jesus replied, "Yea rather, blessed are they that hear the word of God, and keep it". Listen to Gibbons pervert the passage. "It would be an unwarrantable perversion of the sacred text to infer from this reply that Jesus intended to detract from the praise bestowed on His Mother. His words may be thus correctly paraphrased: She is blessed indeed in being the chosen instrument of My incarnation, but more blessed in keeping My word. Let others be comforted in knowing that though they cannot share with My Mother in the privilege of her maternity, they can participate with her in the blessed reward of them who hear My word and keep it."²¹ Gibbons comment is compatible with Catholic doctrine, but it is a most unnatural exegesis of the passage. The idea is an emphasis of the spiritual

21. *Op. cit.*, p. 147ff.

over the material as has been shown already, and not any disregard for the mother of the Lord. If the reader will read the passages he will have no difficulty seeing the issue clearly.

Mariolatry is not taught in the New Testament. One cannot help appreciating the motive behind men's wanting to honor Mary, but we must recognize that one gets on uncertain and dangerous grounds when he teaches doctrines for which there is no Bible authority.

Image and Relic Worship

Another doctrine of Catholicism that demands our attention is that of image and relics worship. The council of Trent expressed the doctrine in these words, "The images of Christ, and of His Virgin Mother, and of other Saints, are to be had and retained, especially in churches; and a due honor and veneration is to be given to them; not that any divinity or virtue is believed to be in them for which they are to be honored, or that any prayer is to be made to them, or that any confidence is to be placed in them, as was formerly done by the heathens, who placed their hopes in idols; but because the honor which is given them is referred to the originals which they represent, so that by the images which we kiss, and before which we uncover our heads or kneel, we adore Christ and venerate His Saints, whose likeness they represent."²²

In explaining the Catholic attitude toward images, Gibbons argues that an image of Christ or a saint is to a Catholic exactly what a picture of one's dead mother or other relative, is to one.²³ He insists instead of one's reverencing the image, it is done to the personality of whom the image is a symbol. He likens the Catholic position to one who lifts his hat and pays tribute as he stands before the statue of a great man. This sounds pretty convincing on the surface, but one needs only a moment of reflection to see the error in the reasoning. If this were the extent of the use of images it would not be so bad, but in a moment it will be shown that this has not been the extent. If this writer had the opportunity to acquire an actual photo of Jesus or one of His

22. Quoted in Gibbons, *op. cit.*, p. 164

23. *Op. cit.*, p. 162ff.

Apostles, he would make every effort to avail himself of it. And as he looked upon the likeness he would think of him much as he does as he looks upon the likeness of his fathers who have long since passed from the earth. But does the Catholic not know that there are not actual photos of our Lord and His contemporaries? The images they possess of them must be an artist's creation. Why then have the image if it is not a true likeness? The answers appears rather lucidly from the study of history. It has ever been rather difficult for men to realize that "God is a Spirit, and they that worship him must worship him in Spirit and in truth." Since God is not something tangible that can be contacted by the senses of men, there has ever been the attempt to challenge the minds and the interests of men by the creation of things concrete and tangible. This effort has been behind idolatry all along. The time has come when men, if they ever expect to, should fathom the fact that God is a Spirit and that worship that is compatible with such a concept is to be done. How would a picture of an unknown man help me to remember and do homage to one of my grandfathers? This is parallel to the Catholic practice. They bow and do homage before an image of Jesus which they know is not an exact image of Him. If the image is not of Jesus it might be the image of someone who has lived, so the homage would be done to him instead of Jesus. If it be argued that one can do homage to Jesus though the image is not an exact image, and even might be the image of someone else, then why have the image at all? It is here charged that the basic reason is the same as that underlying idolatry throughout the ages, an attempt to gain attention from men by something tangible who cannot appreciate the worship of a Spirit.

History affirms that the attitude of beholding an image to help the worshipper think of the one whose likeness the image portrays is not the extent of the attitude toward images. The following quotation is taken from the Catholic historian McSorley who quotes the Catholic Encyclopedia. "In later days the Emperor Michael 2 (820-829) describes the excess of the image-worshippers: 'They have removed the holy cross from the churches and replaced it by images before which they burn incense. . . . They

sing psalms before these images, prostrate themselves before them, implore their help. Many dress up the images in linen garments and choose them as god-parents for their children. Others who become monks, forsaking the old tradition according to which the hair that is shorn off is received by some distinguished person, let it fall into the hands of some image. Some priests scrape the paint off the images, mix it with the consecrated bread and wine and give it to the faithful. Others place the body of the Lord in the hands of images from which it is taken by the communicants. Others again, despising the churches, celebrate Divine Service in private houses, using an image as an altar....' These are the words of a bitter iconoclast and should, no doubt, be received with caution. It is, nevertheless, true that 'Such excesses....explain in part at least the Iconoclast reaction of the eighth century.'²⁴ The Iconoclastic movement here alluded to was an attempt to rid the church of images. A violent controversy raged for several years during the eighth and ninth century with the final outcome in favor of images. These observations need to be drawn; 1. The Bible does not teach image worship nor is there evidence that it was practiced in New Testament times with apostolic authority. 2. The intelligent, educated, pious Christian does not need the image. 3. History shows what the ignorant and the unrestrained will do when they are taught to venerate images.

Gibbons lists these reasons for images and pictures:²⁵

1. "Religious paintings embellish the house of God." This is a matter of opinion. If Catholics would put pictures in their buildings of the type that do decorate and embellish, and use them for that purpose only, there would probably be little, if any, criticism. But the Iconoclastic controversy is evidence that such was not the design, and that is not the present design.

2. Religious paintings are the catechism of the ignorant. That pictures and painting are useful in imparting information to the young and to the unlearned no one acquainted with the methods of teachings would deny. But again, this is not the

24. *Op. cit.*, p. 213.

25. *Op. cit.* p. 168ff.

design of images and pictures as used by Catholics. When the council of Niceae met and authorized image worship they pronounced the benediction of the meeting by shouting in concert, "Cursed, cursed be all who do not salute, honor, venerate, worship and adore the holy images. Cursed be they who call images idols. Cursed be all those who dissent. Cursed be all those who gainsay. Cursed be all Iconoclasts. Cursed be all who hold communion with Iconoclasts."²⁶ Gibbons, here as in many other places, subtlety tries to hide the true attitude and doctrine of Romanism. Who is simple to believe that those at the council of Trent were merely pleading for the right to use pictures to convey ideas to the young and ignorant.? It is embarrassing to Catholics in Twentieth century America to contend for many of the things practiced by their fathers during Medieval Times, and the careful reader will find many instances of whitewashing things that have been believed and practiced. Was John of Damascus merely using images and pictures to decorate and teach when he contended that Christ "is present in the image as he is in the Lord's Supper, that the image as a symbol is the actual representation of things invisible. Christ is not a real Christ unless He is pictured or portrayed."²⁷ Has the Catholic attitude changed? Was John of Damascus wrong, or was Gibbons withholding some of the truth?

3. "By exhibiting religious paintings in our rooms we make a silent, though eloquent, profession of our faith." This could be done in innocence with impunity. In this writer's living room hangs a picture of the Last Supper. He knows it is an artist's conception. It does add a proper and wholesome atmosphere, and speaks a language that most of us understand. It is no sure indication of the occupants of the house being Christians. Most of us know homes that have the same picture that are not even members of any religious institution. But this is not the design of images and pictures as practiced by Catholics. They are to "worship", "venerate", "honor" and "adore" holy images as has been shown by the above quotation. Gibbons does not reveal

26. Quoted in Edgar, *op. cit.*, p. 40.

27. Qualben; *op. cit.*, p. 152f.

the real teachings in the Catholic dogma of image adoration, when he pleads for the right to have a picture of the Lord's Supper hanging in a room.

4. "By the aid of sacred pictures our devotion and love for the original are intensified, because we can concentrate our thoughts more intently on the object of our affections." It is strange that God did not understand this educational method and make arrangement for its use. Evidently He either saw that it was unnecessary, or else saw a danger in it. It may be admitted that at times and under special circumstances Gibbons may be right, but it is not necessarily true. This author does not believe that his love and appreciation toward Jesus would be heightened by seeing an actual photo of Him. A curiosity would be satisfied, but he doubts it would make him a better Christian. God has left us a photo of His attitudes, His thinking, and His life. That is what we must see and imitate. Baptism and the Lord's Supper are the kind of memorials that God has left with His people, but they do not fit the theory of Catholic image and picture veneration.

5. "The portraits of Saints stimulate us to the imitation of their virtues; and this is the principle aim which the Church has in view in encouraging the use of pious representations. It is difficult to believe that is an honest statement, but one must never sit in judgment on another. That sacred image are not necessary is proved by their not being enjoined by the New Testament. If that were the original design of images, there has been a signal failure. There was no dearth of painting and images in the Catholic Church in the sixteenth Century, but the morals of the church, especially among the clergy, has never been lower. Were the ungodly Renaissance popes imitators of the lives of those whose images they adored? Maybe the motive is above suspicion, but novices know that the image will be there because one is pious, instead of the image making the one who looks upon it pious.

Relic Worship

Coming in the same general class with image worship is relic worship. For centuries Catholics have laid great stress up-

on relics belonging to the saints, and in many cases they have believed these relics contained virtue. The council of Trent taught, "That the holy bodies of holy martyrs and others now living with Christ-which bodies were the living members of Christ and the temples of the Holy Ghost - and which are by Him to be raised to eternal life and to be glorified, are to be venerated by the faithful; for through these bodies many benefits are bestowed by God on men, so that they who affirm that veneration and honor are not due to the relics of the saints, or that these and other sacred monuments are uselessly honored by the faithful, and that the places dedicated to the memory of the saints are in vain visited with the view of obtaining their aid, are wholly to be condemned."²⁸

Conway denies that the church teaches there is "magical virtue" or "curative efficacy" in the relic itself, but that it is the same spirit that prompts a mother to treasure a lock of her dead baby's hair; Americans to treasure the pen of the signers of the Declaration of Independance, the sword of George Washington, etc.²⁹

It is readily admitted that there is an universal proclivity to treasure and cherish personal belongings of our fathers and of great men. While these may occupy a warm spot in our hearts, they must never become an object of worship. This is precisely what has led to ancestor worship in China, and where relics have been believed to possess virtue, to heathen polytheism.. If this author could be sure that he could possess the cross of Christ he would spare no honest effort to obtain it. He would also like to have the books Paul bade Timothy bring to him, but these would be souvenirs and keep sakes. But why have a cross made by a carpenter who is making them by the dozens? Or possess books and try to convince myself they belonged to Paul? Conway says it doesn't matter whether the relic is authentic or not, because the reverence is paid to the saint. Then why have it? Just reverence the saint. There is absolutely no authority for the worship and adoration of saints as have already been shown.

28. Quoted by Conway, *Op. cit.*, p. 372f.

29. *Ibid.*

Conway says a Catholic desires a relic of a saint like an American would desire the sword of Washington, and that they have the same attitude toward them. But history proves one of two things: 1. That this is not the Catholic attitude toward relics, or, 2. If this is the official attitude, it has been impossible to keep this attitude among her members, or else she has not tried. A quotation from George P. Fisher will corroborate this "With the growing worship of martyrs and saints, the interest in their relics increased. They were required in every new church that was to be consecrated. They were usually placed upon the altar or beneath it. They were worn upon the person. The reliquary in which were the bones of a saint or shreds of his apparel was prized above all other treasures. Of their efficacy in working miracles there was no doubt. An oath taken upon the relic of a saint was clothed with official sanctity. Its violation was a terrible sin . . . 'No wonder that the whole Christian world deeming it holy and meritorious to believe, dangerous, impious, to doubt, there should be no end or limit to belief; that the wood of the true cross should grow into a forest; that wild fictitious, the romance of the wise Men of the East transmuted in the kings, the eleven thousand virgins, should be worshipped in the rich commercial cities of the Rhine'! For the disputed possession of relics there were fierce contests between rival monasteries. Relics were stolen, and a theft, if successful, incurred no reproach. The motive was deemed pious....It cannot be denied that, with all the care of the theologians to distinguish between homage to be accorded to Mary and the host of the saints, and the worship due to God alone, such homage in the minds of the people was practically a sort of polythiesm."³⁰ Either the Church was powerless or did not try to prevent the thing that Conway says the church does not believe nor practice.

Purgatory

"The Catholic Church teaches that, besides a place of eternal torments for the wicked and of everlasting rest for the righteous, there exists in the next life a middle state of temporary punishment, allotted for those who have died in venial sin, or who

30. Fisher, *op. cit.*, p. 230.

have not satisfied the justice of God for sins already forgiven. She also teaches us that, although the souls consigned to this intermediate state, commonly called purgatory, cannot help themselves, they may be aided by the suffrages of the faithful on earth. The existence of purgatory naturally implies the correlative dogma - the utility of praying for the dead - for the souls consigned to the middle state have not reached the term of their journey. They are still exiles from heaven and fit subjects for Divine clemency."³¹

The council of Trent defined the doctrine: "There is a Purgatory, and souls there detained, are helped by the prayers of the faithful, and especially by the acceptable Sacrifice of the Altar."³²

The quotation from Gibbons is self explanatory. To prove his assertion he says, "It is clearly taught in the Old Testament" and "insinuated in the New Testament"³³ This is a virtual admitting that the doctrine is not taught in the New Testament. Why say that it is insinuated in the New Testament if it is unequivocally taught? The passage relied upon in the Old Testament is from the second book of Macabees. The account is as follows. In the battle of Judaeus Maccabees with Gorgias, a number of Jews were slain. On the bodies of the slain were found amulets consecrated to idols. Judaeus, judging that their death was the penalty of idol worship sent 2,000 drachma to the high priest in Jerusalem to be offered as a sin offering. The account continues showing that Judaeus believed they would rise, and that he had this offering made for them to deliver them from sin.

The book of Maccabees is a part of the Old Testament Apocrypha, and is not included in the Canon of the Scriptures as used by Protestants. So the authority for the doctrine is taken from a portion of the Old Testament that by definition means "of doubtful origin". But as Schaff observes, "As for the meaning of this passage, the words at best prove that the belief in an intermediate state was held by Jews of the Maccabean period. However, the words prove too much and are inconsistent with

31. Gibbon, *op. cit.*, p. 173.

32. *Ibid.*

33. *Ibid.*

the Roman doctrine. The sin of the fallen soldiers was idolatry. Idolaters, by the Roman theory, go direct to hell proper unless they are saved by the uncovenanted mercy of God."³⁴ Thus the Catholic has the wrong passage to prove the efficacy of praying for the dead in Purgatory.

The "insinuations" of the New Testament are: Matthew 12:32b which reads, "Whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him neither in this world, neither in the world to come." It is argued that this infers that some sins will be forgiven in the next world. The parallel passage in Mark corrects any misunderstanding that may arise. The passage in Mark reads, "but he that shall blaspheme against the Holy Ghost hath never forgiveness but is in danger of eternal damnation." Hence, the account in Matthew instead of inferring there will be sins forgiven after death is simply emphasizing that this particular sin shall never be forgiven. Another possible interpretation of the passage is that Jesus used the expression "the world to come" in the sense of the age to come which would refer to the Gospel dispensation as distinct from the Jewish dispensation. So he said that neither in the age (Jewish) nor in the age to come (the Gospel or the Christian age) can this sin to be forgiven. McGarvey says, "The term here rendered *world (aion)* is by most scholars rendered age. Whether 'this age' and 'the age to come' mean the Jewish age which then was, and the Christian age which was to come; or the age of time, and the coming age of eternity, is not clear."³⁵

The next passage is 1 Cor. 3:15," If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." Gibbons says if a man's works are holy he will be saved; if his works are faulty and imperfect his soul will ultimately be saved, but he must suffer punishment for a temporary duration. A reading of the context will show how hard pressed is the man for proof who will misapply a passage. Paul is referring to the converts made by Gospel preaching and the work

34. *Our Fathers Faith and Ours*, p. 417.

35. *Commentary on Matthew and Mark*, in loco.

in general done by the Gospel preacher. Some of the converts made under ones preaching will no doubt be lost, but even though the preacher sees the fruit of his labors perish, he himself can still be saved. If this passage teaches that certain ones will go to purgatory then Paul teaches all will go to Purgatory—both the righteous and the unrighteous—for he wrote, “Every man’s work of what sort it is.” Why argue for the other passage because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. Why argue from the other passage that only those who die in venial sin are included in the passage? The truth is, Paul never heard of Purgatory, and this passage surely does not teach it as any candid reader can see.

Another “insinuation” is found in Matthew 5:26 which reads, “Thou shalt by no means come out thence, until thou hast paid the uttermost farthing.” In this passage Jesus was alluding to the prison in which the civil magistrates put a man for offences. He simply shows that the penalty of violation of civil offences must be paid. Even Gibbons could only see a remote insinuation in this passage.³⁶ One would of necessity have to be strongly biased in favor of the doctrine to see any allusion to Purgatory in this passage. In objecting to the doctrine there are several arguments worthy of consideration. 1. There is an intermediate state between death and the resurrection, but all men, both saved and lost, go to it to await the resurrection. This is lucidly taught in Luke in the parable of the Rich Man and Lazarus. The Rich Man was in torment, but his status was also fixed. 2. The New Testament characters all expected this life to end their sufferings. Paul had “a desire to depart and be with Christ,”³⁷ and John said “blessed are the dead which die in the Lord from henceforth....that they may rest from their labors..”³⁸ It is not necessary to determine whether one passages directly to his eternal abode or passes into the intermediate state at death to see that these passages are incongruous with the teaching of the Catholics on Purgatory. 3. It cannot successfully

36. *Op. cit.*, p. 175.

37. Phil. 1:23.

38. Rev. 14:13.

be denied, though the defenders of the doctrine may be innocent, but the doctrine tends to encourage the baptized person to be more careless about his conduct during his life. For as long as he is not excommunicated, and Catholics are not excommunicated for immorality but only for heresy, their friends and relatives can shorten their stay in purgatory, and at most he will ultimately pay the penalty and enter heaven. This is not just an academic question, but will encourage men to expect something that the Bible does not offer. When one lives this life and fails to prepare to meet God, or to conduct himself like the Bible teaches him to do, he will have no chance after death.

CHAPTER V.

Catholic Intolerance

The most brazen falsification of history that this writer has ever seen is found in the following paragraph by Cardinal Gibbons.

"I here assert the proposition, which I hope to confirm by historical evidence, that the Catholic Church has always been the zealous promoter of religious and civil liberty; and that whenever any encroachments on these sacred privileges of man were perpetrated by professing members of the Catholic faith, these wrongs, far from being sanctioned by the Church, were committed in palpable violation of her authority."

No, you did not misread it, nor did this author misquote it. It says that the Catholic Church has encouraged religious and civil liberty throughout the ages. Then to sure what Gibbons uses these terms according to modern usage, we allow him to explain the terms.

"A man enjoys *religious* liberty when he possesses the free right of worshipping God according to the dictates of a right conscience, and of practicing a form of religion most in accordance with his duties to God."² If this language is to taken in its apparent sense then we will shortly show that nothing could be further from the truth, and if there is a play on words then the passage is misleading. Either Gibbons says that a man has a right to worship God as the man believes he should, or he says that he has a right to worship God only in the proper way, which is according to Catholic teaching. Any impartial reader would take the former as the meaning and if he means the latter, the passage is surely misleading. We shall assume that Gibbons

1. *Op. cit.*, p. 186.

2. *Ibid.*

means that a man has the right to worship God as the man thinks that he should.

"A man enjoys *civil* liberty when he is exempt from the arbitrary will of others, and when he is governed by equitable laws established for the general welfare of society. So long as, in common with his fellow-citizens, he observes the laws of the state, any exceptional restraint imposed upon him in the exercise of his rights as a citizen, is so far an infringement on his civil liberty."³

If this author could be assured that every reader of this book had only a casual acquaintance with world history during and since the Medieval period in Europe, no answer would even be attempted. A few remarks on the brazenness and dishonesty of Gibbons would close the case. But the fact that one has enjoyed the confidence and the leadership of so many people as Gibbons enjoyed demands that such false propaganda be exposed.

In the beginning of the exposition it is admitted that the Catholic Church has not had a monopoly on intolerance in days gone by, for Protestants have also persecuted. But herein lies the difference: Protestants admit it and apologize for it, while Catholics deny it, and still insist they are infallible. This issue needs to be clearly seen before the reader goes further. It is not enough for the Catholic to say that the Protestant has persecuted, and no informed Protestant will deny it. But Catholics do deny it; and saying "you have done it too" is a virtual admitting of it.

Gibbons picks a few instances where Catholic authorities have advised moderation and spoken against physical force in converting people, and dwells at length on the toleration of Catholics in Maryland, a Catholic colony among the original thirteen. No special attempt will be made to notice all the cases listed and this author would not criticize those instances where liberty and justice have been encouraged and practiced. But the general attitude of Catholics fostering liberty as is generally understood will be refuted.

3. *Ibid.*

1. The Catholic attitude during the Middle Ages. During this period heretics were looked upon as conspirators against the social and religious welfare of the community, and common sentiment demanded extreme penalties.⁴ An heretic is one that rejects one or more articles of faith while accepting others. Surely one would have this right under Gibbons definition. Bear in mind those who were responsible for the punishing of heretics during the time were Catholics. It will be no comfort to the Catholic to argue that it was the state that punished and not the church, because the state did their work with the approval and many times at the insistence of the church.

Lea writes, "In the vast body of imperial edicts inflicting upon heretics every variety of disability and punishment, the most ardent churchman might find conviction that the State recognized the preservation of the purity of the faith as its first duty. Yet, whenever the State or any of its officials lagged in the enforcement of these laws, the churchman was on hand to goad them on. Thus the African Church repeatedly asked the intervention of the secular power to suppress the Donatists; Leo the Great insisted with the Empress Pulcheria that the destruction of the Eutychians should be her highest care; and Pelagius 1, in urging Narses to suppress heresy by force, sought to quiet the scruples of the soldier by assuring him that to prevent or to punish evil was not persecution, but love. It became the general doctrine of the church, as expressed by St. Isidor of Seville, that princes are bound not only to be orthodox themselves, but preserve the purity of the faith by the fullest exercise of their powers against heretics."⁵

So the Roman theory that she has never persecuted but has only excommunicated allowing the state to do the punishing is no exoneration from the guilt of temporal punishment. Schaff wrote, "The papal bull of excommunication was followed by the ban of the Empire down to the time of the Diet of Worms, which outlawed Dr. Martin Luther, and condemned his books and person to the flames. The execution of the bull and the ban was

4. McSorley, *op. cit.*, p. 413.

5. *History of the Inquisition*, as quoted by Phillip Schaff, *The Progress of Religious Freedom*, (Charles Scribner's Sons, New York, 1889), p. 9.

only prevented by the irresistible progress of public opinion."⁶

There is no possibility of a Catholic author's successfully exonerating the church from the charge of intolerance and persecution during the Middle Ages, and it is surprising to know that one written for the community of scholars would attempt such.

But Catholics do not make clear their real attitude toward what they deem religious error. Their definition of liberty means that one has the liberty to believe and practice only what is right, and Catholic doctrine is the only thing that is right, therefore, one has only the right to practice what the church teaches. Catholics do not believe that a Protestant has the right of freedom of religious practice. All should read with interest the following question from a Catholic writer.

"The very existence of any other church is opposed to the command of Christ that all men should join His one Church....

"From this it follows that, as far as God's laws are concerned, no one has a real right to accept any religion save the Catholic religion, or to be a member of any church save the Catholic Church, or to practice any form of divine worship save that commanded or sanctioned by the Catholic Church. At first sight, this claim may seem arrogant. It certainly presents a striking contrast to the statement we hear so frequently today, that every one has a perfect, inalienable right to practice any form of religion he wishes. But a little thought will show that the Catholic position is perfectly reasonable. Any person who believes in a personal God to whom all creatures are subject must admit that He is entitled to command all men to accept and to practice one particular form of religion. Now, Catholics that God has actually done this—that He has imposed on all men the obligation to accept and to practice Catholicism, the religion founded by the divine Redeemer of the world. Logically then, Catholics hold that no one has a genuine right, as far as God's law is concerned, to profess any religion except the Catholic religion. Certainly, no creature has a genuine right to disobey the command of God.

6. Schaff, *The Progress of Religious Freedom*, p. 9.

"This explains why Catholics cannot in conscience take an active part in non - Catholic religious services. For if God has authorized only one Church to give Him public worship, it is a sin to participate in the religious rites of any other denomination. Again, this explains why Catholics cannot agree with the assertion that it makes little or no difference what particular form of religion a person professes. If the Son of God has established one form of religion and has told all men that they must accept this religion in order to be saved, it certainly makes a great difference whether or not a person accepts it.

"One of the reasons why the authorities of the Catholic Church are often averse to meetings of Catholics with non - Catholics on a purely religious basis—interfaith or interdenominational or intercredal meetings, as they are called—is that such meetings are liable to create at times the impression that denominations are unimportant, and that for all practical purposes, all creeds are equally good. Indeed, it sometimes happens that statements to this effect are made at such gatherings by non - Catholic speakers—not, indeed, in a spirit of hostility to Catholic principles, but because they are sincerely convinced that this is the best way to promote friendship and good will. When these things happen, the Catholic participants are faced with the unpleasant dilemma of either voicing a public protest, or of seeming to approve by their silence.

"Such, then, is the first Catholic principle relevant to religious liberty—that man has not an unqualified right to practice any religion he may chose. It was in accord with this principle that Pope Pius 9th, in his Syllabus of 1864, condemned the proposition: 'Every man is free to embrace and to profess that religion which, guided by the light of reason, he judges true.'⁷

Again this same author says, "Neither does it necessarily oblige others to allow him the unrestricted practice of his religious beliefs."⁸

From this the reader should be able to see the true Catholic position. No one has a right to be a member of any thing but

7. Connell, *Freedom of Worship, The Catholic Position*, (The Paulist Press, New York, 1944), p. 4ff.

8. *Ibid.* p. 7.

the Catholic Church. Then why did Gibbons indicate that a man does have this freedom? Though he did not say so definitely, he clearly implies it. This author agrees that from God's point of view one does not have a basic right to be a member of any thing but the Church Jesus built, and he is as much opposed to denominational psuedo liberty as is any Catholic. But it is emphatically denied that the Roman Catholic Church is the church founded by Jesus. Though it is the corrupted form of the Lord's church, as it today stands Jesus is not its head. It is not at this point the author is critical of the principle here advanced by the Catholic theologian, though he denies that one has only the right to be a member of the Catholic Church, but rather it is the ones attitude toward those who differ with him in religious matters. Or to state it differently, what degree of freedom does one have as respects his fellow man? From God's point of view one has only to accept Christ and obey His teachings, but as far as humans are concerned, one has a right to any religion, or none, as long as he does not materially injure others. There is where the Catholic is in error. He does not believe in allowing a man to have this freedom. To show this is true other quotations from Connell are in order.

"Catholics may not persecute non-Catholics because of their sincere religious convictions. However, as was pointed out above, this does not necessarily imply that unrestricted freedom must be granted by Catholics to the religious activities of non-Catholics. Thus, if a Protestant clergyman deemed it a duty in conscience to persuade a Catholic boy to abandon the Catholic religion, the boy's parents could justly take steps to prevent the minister from meeting their son, however sincere might be the gentleman's motives."⁹ That is a very smooth illustration, but look further. "If the country is distinctively Catholic—that is, if the population is almost entirely Catholic, and the national life and institutions are permeated with the spirit of Catholicism—the civil rulers can consider themselves justified in restricting or preventing denominational activities hostile to the Catholic religion. This does not mean that they may punish or persecute

9. *Ibid.*, p. 9f.

those who do not accept the Catholic faith. But they are justified in repressing written or spoken attacks on Catholicism, the use of the press or the mails to weaken the allegiance of Catholics toward their Church, and similar anti-Catholic efforts."¹⁰ Again, "Similarly, in a distinctively Catholic country, the government quite reasonably may repress religious propaganda detrimental to the belief of the rulers, and of most of the people."¹¹ From this it appears clearly that the Catholic Church advocates interfering with the rights of others when the government is strong enough to successfully accomplish it. So Connell says it is right for a Catholic government to interfere with the exercise of the religious rights of those who oppose Catholicism, but what is the Catholic attitude when Catholics would be suppressed in a predominately Protestant or Christian land? A few quotations from an Encyclical of Pope Leo 13 will reveal the attitude.

"Whenever there exists, or there is reason to fear, an unjust oppression of the people on the one hand, or a deprivation of the liberty of the Church on the other, it is lawful to seek for such a change of government as will bring about due liberty of action.

"Again, it is not of itself wrong to prefer a democratic form of government, if only the Catholic doctrine be maintained as to the origin and exercise of power."¹²

So it is perfectly all right to suppress the actions of anti-Catholics, but when the Catholic is impeded in any way it is time to work for a change of government. Though it is not necessary for the Catholic to explain that absolute liberty cannot be granted and that it is mandatory that the welfare of the community be protected, the kind of action advocated by these quotations is not the American way. What does he mean that it is not wrong in itself to prefer a democracy if Catholicism is upheld? To this author that sounds like the pope does not appreciate the democratic way of life. Treacy expressed the same idea

10. *Ibid.*, p. 10.

11. *Ibid.*, p. 11.

12. *Human Liberty Encyclical Letter of Pope Leo 13th*, (Paulist Press, New York), p. 27.

when he said, "Whenever the people are oppressed or the Church deprived of liberty of action it is lawful to work for a change in government."¹³ The attitude is, the Catholic must have freedom, but when they are the majority it is lawful to restrict the liberty of the minority groups. There it is from their own authorities.

Catholics believe that the Church is to be more powerful in regulating the affairs of men than the state, and by the church they mean the Roman sect. They operate on the assumption that the state is to be subservant to the Catholic Church and to carry out her desires. They view the liberty to worship and serve God as a right granted by the state and not an inherent right as the following quotation will prove.

"Reasons for the policy of complete toleration on the part of Catholic states have been augmented in recent times, when international relations have become more intimate, and governments must regard themselves obligated to some degree toward the people of other lands as well as toward their own citizens. Accordingly, if it is foreseen that the granting of full civil rights to all religions within its own national territory will be beneficial to citizens of other nations, a Catholic country could be justified in adopting this policy. Indeed, a Catholic would not be inconsistent with any principle of his faith if he held that in the circumstances that prevail at the present time, it would be the most feasible plan to have complete religious toleration throughout the whole world. But it must never be remembered that a Catholic cannot advocate such a plan on the basis that all religions have a genuine, God-given right to exist. Such a right belongs only to the one religion founded by Jesus Christ for all men. Catholics can uphold only the policy of equality of *civil* rights for all denominations. Thus, a Catholic could not subscribe to the second of the seven "Peace Points" recently published, if it is interpreted in the sense that a Catholic government has no *real right* to show special favor to the Catholic Church or to restrict anti-Catholic movements; but he could agree with it, without compromise of principle, if it be understood to signify that the *most*

13. *Catholic Political Philosophy*, (The Paulist Press, New York, 1947), p. 23

practical policy for the peace and well-being of mankind today is the universal elimination of all religious discrimination on the part of both Catholic and non - Catholic governments."¹⁴

Then nothing has the right to exist but the Catholic Church! The Catholic Church has no more right to exist than any denomination, because the Catholic Church is not the Lord's Church. All the tolerance that one receives in a Catholic country is that which they see is expedient; they do not believe that one who is not a Catholic has basic rights in the realm of religion.

Though the Catholic Church does not openly advocate persecution, that was the attitude throughout the Middle Ages. "By the decrees of the Lateran Council of 1215, in case a prince neglected to cleanse his lands of heretical depravity, the Roman Pontiff was to absolve the prince's subjects from their allegiance and to offer his lands to faithful Catholics."¹⁵ What would the average person call this if a Catholic did not explain it to him?

During the Middle Ages the "Holy Office of the Inquisition" was established first in Spain then used throughout Europe for the detection and punishment of heresy. Since there is so much literature on the subject of the Inquisition only a brief treatment will be given.

In 1478 the Spanish Inquisition was established with papal consent. Then in 1542 Caraffa was able to persuade Pope Paul 6th to establish the office in Italy. Even McSorley, a Catholic, says, "In dealing with heretics Gregory was stern. As papal legate to Lombardy, he had approved the imperial decree condemning heretics to be burned at the stake; in 1231 he ordered that heretics in Rome should be handed over to the secular power for 'due punishment', and in 1233 he established the papal Inquisition in order that heresy might be more effectively repressed."¹⁶ He continues, "In its work of suppressing heresy, the Papal Inquisition followed the common procedure of the contemporary courts, accepting anonymous accusations, employing torture to secure confessions, inflicting cruel punishments on convicted persons.

14. Connell, *op. cit.*, p. 12f.

15. Schaff, *Our Fathers Faith and Ours*, p. 516.

16. *Op. cit.*, p. 387.

The aid of legal advisors was refused to the accused, and—contrary to the usual custom—the testimony of heretical and excommunicated witnesses was accepted. Theoretically, torture was to be applied only once, and in a way which would not imperil life or limb; but merciless officials often evaded this rule and inflicted torments on the poor victims who fall into their hands. In other respects too, the procedure at the trials ignored the natural rights of the accused to an extent which shocks our sense of justice.”¹⁷ That dear reader is the testimony of history as recorded by a Catholic historian. Has the Catholic Church disclaimed any power she then had? Since the answer is “no”, what assurance do men have that such would not be repeated if Catholicism were strong enough and so desired. Catholic people themselves would be the first to feel the disciplinary hand of the church. Surely the majority of American Catholics would not uphold such, but why do Catholic writers deny the Church has persecuted in the face of such evidence?

Let the reader never forget that the Inquisition was legalized in Spain by the pope, established by him in Italy, and operated by the Catholic clergy. There are two attitudes toward the Inquisition—one honest, the other dishonest.

Brodric says, “But to say that Pope Gregory had much provocation from the heretics with fantastic names and still more fantastic tents is not equivalent to saying that he was justified or acted in the Church’s best interests in appealing to the secular arm . . . Not only would the Inquisition be out of place in the twentieth century, but it was not a good thing in the fourteenth or sixteenth century either....It was a horrible and hateful thing, a grave back sliding, not of the Church, but of churchmen, which no Catholic ought now to lift a finger to defend, except from exaggeration of the two obvious efforts of such people as Lea and Dr. Coulter to turn it to controversial advantage.”¹⁸ Catholics universally claim that the church means the pope and the bishops, except when they want to disavow what they have done. The pope instituted the inquisition in Italy, and the clergy executed it, therefore, no Catholic can successfully say that “It was not the church, but only the churchmen.” It is difficult to believe Gib-

17. *Ibid.*, p. 413.

18. Quoted in MeSorley, *op. cit.*, p. 414.

bons in the face of this testimony when he said, "Before you can convict the Church of intolerance you must first bring forward some authentic act of her Popes or Councils sanctioned the policy of vengeance. In all my readings I have yet to find one decree of hers advocating torture or death for conscience sake. She is indeed intolerant of error; but her only weapons against error are those pointed out by St. Paul to Timothy: 'Preach the word; be instant in season, out of season; reprove, entreat; rebuke with all patience and doctrine.'"¹⁹ Only God and Gibbons know why he made such a statement expecting to get by with it.

It has already been shown by Catholic authors that the pope began the inquisition in Italy. But more evidence needs to come to light.

The pope sent the Duke of Alva a sword for executing 18,000 persons for religious reasons among whom were children convicted of reading the Scriptures.²⁰ The motto engraved on the sword ran "receive this holy sword as a gift from God with which thou shalt cast down the adversaries of my people, Israel". Lord Action, a Catholic, said in a letter to Mary Gladstone, "the popes through the inquisition were not only wholesale assassins, but made the principle of assassination a law of the Christian church and a condition of salvation"²¹ If that does not convince the Catholic that the church has been intolerant and advocated and encouraged persecution, then further evidence and argument is useless. Catholic friend, suppose you and your family had been one of the number slain by the Duke of Alva, would you still contend that the only weapons used by the church were preaching and counseling? If one contends that the church has this right of persecuting men for conscience sake then let them avow such and not pretend that the church has never so done. Most Catholics disavow persecution for conscience sake and deny that the church has ever done it, but this evidence is too strong even for an ardent Catholic to overlook when he meditates upon it in privacy.

One of the blackest crimes in modern history was the St.

19. *Op. cit.*, p. 205.

20. Schaff, *Our Fathers Faith and Ours*, p. 519.

21. *Ibid.*, p. 522.

Bartholomew Day Massacre in 1572 in which the Catholic party almost annihilated the Protestants of France by a cowardly sneak attack.²² Gibbons says the church had no part in it except to weep over its unhappy victims.²³ According to Gibbons the French king and his mother made it appear to neighboring states that an attempt on their lives had been made by the Protestants, but that they were safe and the attackers had been punished. He argues that it was upon this information that the French family had escaped injury that the pope ordered a "Te Deum" to be sung." But there a few "minor" particulars overlooked (?) by Gibbons that are exceedingly difficult to explain on this thesis. After this slaughter the pope had a medal struck off celebrating the occasion. On one side of this medal was represented an angel carrying a cross and a drawn sword, and directing the assassins on the streets of Paris, and containing the words "the slaughter of the Huguenots."²⁴ Gibbons alludes faintly to this medal but denies it was an indication of the pope's endorsement of the slaughter, but rather it was to express his joy over the preservation of the safety of the French king. If he deplored the incident and pitied the victims, why celebrate it thus? Why not have the Devil with the sword instead of an Angel? Would that not have expressed his aversion better than having an Angel with the sword? Again, why have the words "the slaughter of the Huguenots"? Would it not have been just as easy to have said "In appreciation for the safe deliverance of the French king" if that had been his motive? Anyone with reasonable intelligence can see that the pope was overjoyed with the Catholic victory and the medal is indicative of his attitude. Catholics would do better to admit and disavow it, but then they would have to defend the "infallible" church from the charge of the literal use of the sword, or at least the sanction of it. Did he disavow the *Te Deum* when he learned of the foul play of his brethren? Not that this author knows anything about. Not only did Gregory cast the medal already alluded to, but he had a painting made of the horri-

22. See any standard history of the period. 23. *Op. cit.*, p. 213.

24. Schaff, *Our Father's Faith and Ours*, p. 520.

ble scenes that still hangs in the papal palace. Why paint scenes so bloody and place them in so public a place to celebrate a king's safety? Then when he learned that he had the wrong information and that the French king had been guilty of this horrible massacre, why did he not take down the picture, destroy the medal and disavow the whole act? The reader will immediately understand, though Catholic authors will pervert and falsify history before they will admit the truth. During the long struggle between Protestant and Catholic in France Pope Pius wrote to Count Santifiore, "Take no Huguenot prisoner, kill every one that falls into your hands."²⁵ After the Bartholomew Massacre the pontiff wrote to Charles 9, "The massacre was better news to him than the news would be of a hundred victories of Lepanto—" the decisive victory over the Mohammedian fleet, 1571."²⁶

Early in the thirteenth century the pope proclaimed a crusade against the Albigences in Southern France. McSorley says this was the first instance of a crusade in a Christian country.²⁷ One needs only to read of the conduct of the Catholics during this crusade to see beyond doubt that the Church was a bitter persecution. After the crusade developed into a war of conquest among certain nobles the pope objected, but remember he proclaimed the crusade.

McSorley further writes, "Innocent 3rd approved of confiscation of the property of heretics, although he used his influence to lessen the cruelties commonly practiced by the civil courts of the period in Germany, France, and Spain. Upon Innocent 4th falls the chief share of discredit for the increase of severity; in 1252 he insisted that civil rulers must at once enforce the law requiring the death penalty; two years later he inserted in one of his bulls the law of Frederick 2nd condemning heretics to the stake; he is accountable also for authorizing the use of torture by the Inquisition. Much of his legislation was re-enacted by later popes—Alexander 4, Clement 4, Nicholas 4. In general

25. *Ibid.*

26. *Ibid.*

27. *Op. cit.*, p. 411.

27. *Ibid.*, p. 12.

the ecclesiastical authorities did everything in their power to make the civil court carry out the law. Teaching kept pace with practice. Theologians and canonists undertook to justify confiscation of goods, torture, and death; and in some cases they interpreted the law in such a way as to go even beyond the intention of the law-makers."²⁸

Claiming that the state did the punishing will not exonerate the church, because that was the method. The Inquisition tried and condemned, then turned the victim over to the state to be punished. When the state lagged in its task it was goaded on by the church.

When Catholics scholars deny these incidents they are attempting to deny hard historical facts that are very stubborn. Only dishonesty could lead Gibbons to make the claims he has made about the toleration of the church in days gone. He also asks for the decrees of councils that have advocated persecution and intolerance. Well here they are. McSorley admits that "the Council of Toulouse gave the Inquisition the duty of checking further spread of the heresy; and, four years later, the Dominicans took charge of the work. By the year 1300 the Albigenses had been almost completely eliminated."²⁹ Schaff says the council of Constance passed a formal decree that heretics should be punished by death in the flames.³⁰

The Edict of Nantes was issued in France in 1598 guaranteeing full personal religious liberty without fear of molestation because of religious convictions.³¹ The Huguenot was made eligible for all secular offices of public trust and confidence. They were also given the right to establish schools, colleges, hospitals and allowed to publish books where they were allowed to worship. Though this was a great advance toward religious liberty, it was not complete freedom, for the places where Huguenots could worship were restricted. After a horrible attempt to bring the Huguenots back into the fold of Catholics, Louis 14th revoked the Edict of Nantes. The pope celebrated with a *Te Deum*.

28. *Op. cit.*, p. 412.

29. *Ibid.*, p. 411.

30. *Our Fathers Faith and Ours*, p. 516.

31. Schaff, *The Progress of Religious Freedom*, p. 23ff.

The church, almost without exception hailed the act with praise. The Revocation of the Edict took from the Huguenots the rights and protections the edict had given them. Though this was the action of a Catholic king, the church hailed it and the pope called Louis "the most Christian king." Bousett called him "a new Constantine" He wrote the king, "Through your exertions heresy exists no longer. God alone could perform this miracle. King of heaven, preserve the king of the earth, is the prayer of the churches, is the prayer of the bishops."³² That action just does not fit into modern ideas of liberty and toleration.

It is not this author's desire to distract from Catholicism anything that they have done that is worthy of praise. But false claims must be corrected. Gibbons claims that Maryland pioneered religious liberty in this country.³³ But most historians agree that Roger Williams was the first man in America to advocate liberty of conscience and founded Rhode Island as a haven for the persecuted. Lord Baltimore had undertaken the Maryland adventure for the purpose of trade.³⁴ The policy of toleration of Protestants was necessary because of the large number of Protestants in the colony. It was also mandatory because the charter of the colony required that the churches and chapels in Maryland be consecrated according to the ecclesiastical laws of England. So whatever liberty was exercised in Maryland was required and expedient.

But these things happened long ago, and should not be held against modern Catholics if they have disavowed them and changed their attitude. Modern Catholic propaganda in America would lead one to believe that Catholicism has done as Protestantism has done in general, that is disavow the intolerant attitude and acts of their fathers and try to practice tolerance. Gibbons says, "But thank God, we live in a country where liberty of conscience is respected, and where the civil constitution holds over us the aegis of her protection, without intermeddling with ecclesiastical affairs."³⁵ It is lamentable that American Catholics, if

32. Quoted *Ibid.*, p. 36.

33. *Op. cit.*, p. 192.

34. Schaff, *Our Fathers Faith and Ours*, p. 526.

35. *Op. cit.*, p. 201f

this be their attitude, do not have more to do in directing the affairs of the church. The Protestant, however, can not forget that a man sits in Vatican City whom Catholics believe is infallible and if he says "black is white" that makes it so. At this point we must examine some papal declarations to see the papal attitude.

Beginning with Nicholas 1 sovereignty over both the church and over princes was made a papal claim.³⁶ Sovereigns began to receive their crowns from the pope. During the eleventh, twelfth, and thirteenth centuries the pope acted upon this assumption. Gregory 7 (1073-1085) used Jeremiah the first chapter to fortify his claims. The passage reads, "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant." How does the pope know that this refers to him? It is needless to say that this is as far from the meaning of the passage as a "fallible man" could get, and is difficult to understand how an "infallible one" could miss it that far. Does any literate Catholic believe that passage refers to the Roman Bishop?

During the Middle Ages the popes "deposed and set up kings and princes, fomented rebellions, summoned armies to carry out their designs, exacted taxes and reduced to the position of fiefs, Sicily, the kingdoms of Spain, Corsica, Portugal, Sweden, Poland and England, and sought to reduce Scotland, 1299."³⁷

Thomas Aquinas in his book, *The Rule of Princes*, declared the pope had by divine decree been made the supreme king over the entire world.³⁸ To prove that Pious 4 entertained this attitude, one needs but to recall that he tried to deprive Queen Elizabeth of her throne and commissioned an assassin to murder her.³⁹ The Catholic author Acton said, "He called for her murder in execution of his sentence of excommunication and held it to be a sound doctrine that any man may stab a heretic condemned by Rome and that every man is a heretic who attacks papal prerogatives."⁴⁰ Has any pope ever publicly disavowed this atti-

36. Schaff, *Our Fathers Faith and Ours*, p. 535.

37. *Ibid.*, p. 537.

38. *Ibid.*

39. *Ibid.*, p. 538.

40. Quoted, *Ibid.*

tude? It is not the unofficial voice of an American Catholic who speaks under pressure that we want to hear, but it is a papal declaration that we are waiting for to disavow this attitude. It is not enough to say that this is for the heretics good. A man has a right to determine for himself what God expects of him. If this is for the heretic's good, why do not Catholics punish the immoral Catholic by excommunication for his good? Catholics do not excommunicate the immoral one, but only the one who entertains and practices doctrines not held by Rome. The New Testament demands the discipline of the immoral one as well as the false teacher. Why do Catholics discipline only the heretic, and not the ungodly one? If discipline will bring the heretic to repentance, why will it not bring the sinner to the same? Again, if the design of punishing a heretic is to reclaim him for Christ, how could this be accomplished by killing him? The nature, design, and scope of the politico—ecclesiastical rule of the church is the answer to why heretics are disciplined and not sinners.

In 1899 Pope Leo 13 issued a statement pronouncing it "unlawful to place the various forms of worship on the same footing as the true religion."⁴¹ He also pronounced it an error to believe that the example set by America in disassociating civil and sacred was always the best plan. Conway makes a play on the word "always" when he says it is not always the best plan to have separation of church and state.⁴² Would it always be right to have them united if the Catholic Church was the dominate church? Would it ever be right to have them united if a Protestant body was the state church? The truth is, it is right to have a unity of the church and state if the Catholic Church is the majority, but if they are in the minority and being opposed, it is better to have a separation and equality before the law. This statement is augmented by the fact that Leo asserted that the ideal state is a state in which the Roman Catholic Church exists to the exclusion of all other forms of worship. Pious 12 condemned those laws in Catholic countries that allow persons who are non - Catholics to enter them and to continue the free exercise of public worship.

41. *Ibid.* p. 550.

42. *Op. cit.*, p. 188.

The following quotation is taken from *The Dayton Daily News*, Dayton, Ohio, September 9, 1950 discussing activity in Bogata, Columbia. "The Newspaper El Liberal reported that Col. Nestor Mesa Prieto, Chief of the Caqueta territory in southeast Columbia, has banned all religious worship other than that of the Roman Catholic Church there. The dispatch said police had been ordered to break up all non-Catholic religious gatherings." That is what is happening in our neighbor to the south where Catholicism is predominant.

In 1950 a group of American missionaries from the Churches of Christ entered Italy to preach the pristine gospel of Christ. As they went about their evangelistic duties they were stoned by Catholic people. It was passed by with the brief explanation that Italy is predominately Catholic and that they resent any invasion of their territory by Protestants. There is a clear cut example of present Catholic intolerance.

While this activity was being discussed on the campus of David Lipscomb College, where the author was then teaching, a startling statement was made to him by an Irish student. He stated that he had seen Protestant missionaries in Ireland whipped publicly by the priests of Ireland. May the God of heaven never put this author to the supreme test of his religion by having to be whipped by a priest while his colleagues elsewhere are arguing that they believe in freedom and toleration.

It is hard to believe that the official attitude of the Catholic Church has changed, since there has been no official statement of any change. The voice of the American Catholic is not the voice of authority. It is even harder to believe there has been a change when we read that after Leo 13th issued his encyclical against Americanism that Archbishop Ireland, an American bishop, publicly repudiated some of the positions he had formerly taken declaring, "When the question was one of submission to the Holy See, there was for himself no alternative, and that 'loyal Catholics have but one rule of action, the will and example of Leo. When the French or German bishops are with the pope, then I am with them and when they are against the pope, then

I am against them."⁴³ That is to subservient to suit this author. American Catholics who oppose Roman domination should ponder these statements carefully, for they would be the first to feel the disciplinary hand of the pope were he allowed to function without the restraint of the law of the land and public opinion.

43. Schaff, *Our Fathers Faith and Ours*, p. 550f.

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